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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the Sunday School Journal.

PUNISHMENT OF THE CROSS.—There is an article on this subject in the last number of the American Quarterly Observer, which is interesting to the Christian. We shall condense a part of it for the use of our readers.

It has long been a disputed point whether the Jews ever employed this mode of punishment before they became subject to the Roman government. But the writer thinks it is proved that they did sometimes, though perhaps not generally, crucify their malefactors.

At a very early date, we hear of crucifixion among the Egyptians. Moses mentions it in Gen. xl. 19, 20, where the Vulgate translates it, "he shall suspend thee upon the cross," and Josephus, "he shall deliver thee, being fixed to the cross, to be devoured by birds." Thucydides describes the crucifixion of a king; Justin of several women, in Egypt.

We next hear of the punishment among the Persians. See Esther ii. 23; vii. 10; ix. 14. Josephus calls the gallows here mentioned a cross. Herodotus relates that sometimes the Persian criminal was put to death in an easier mode than that of crucifixion, and immediately after death was exhibited on the cross, so as to receive the odium of the punishment, without its agonies.

The Carthaginians applied it not only to the ignoble, but to the most illustrious.

The cross was early used in Assyria, in Greece, in Germany, and indeed in almost every land of which history has come down to us. It is still used by Mohammedans in the East.

Livy dates its introduction into Rome at the time of Tullus. He is probably correct; though Cicero dates it at the reign of Tarquin the Proud, who certainly applied the torture with all the zeal of one who had introduced it as a novelty. The use of it became more general as the republic increased. We read of the crucifixion of five hundred and upwards in a single day, by Titus; of about three thousand at one time, by Augustus the Sicilian, the masters of the servants having previously been slain. Josephus says, that, at the destruction of Jerusalem, "room was wanting for crosses and crosses for bodies." When nominal Christianity, however, became triumphant, this species of penalty was discarded throughout the Roman empire. Constantine resolved that throughout his dominions it should no longer be profaned, and he substituted for nailing upon the cross, strangulation upon the gallows. He also prohibited the breaking of the criminal's legs, because the legs of Jesus' companions in punishment were broken, and he stamped the cross on medals, coins, and the arms and ensigns of his soldiers.

The Romans applied the punishment chiefly to slaves. A crime which would subject a soldier to be beheaded, would send a slave to be crucified. "The cross, the very name of it," says Cicero, "should be far, not only from the body of a Roman citizen, but also from his thoughts, eyes, ears. Not merely the endurance of these cruelties, but also the condition to endure them, the expectation of them, yes the mention of them, is unworthy of a Roman citizen and free man." It is indeed true, that citizens, distinctively so called, were always exempt from this punishment; but mere freemen, who were not citizens, were sometimes exposed to it. No age nor sex was spared. Robbery, assassination, lying, theft, desertion from the army, and other crimes, were punished by it, and in the case of slaves, a small offence was universally and deservedly reputed the most shameful and ignominious death to which a wretch could be condemned. In such an exit were comprised every idea and circumstance of odium, disgrace, and public scandal.

After describing the modes of constructing the cross, the writer says—

The height of the tree of the cross was ordinarily about ten feet. Of these, two, and sometimes three feet were sunk in the earth, so that the elevation of the criminal above the earth's surface was no more than from twelve to thirty-six inches. It was easy for the sufferer hanging on so low an instrument, to converse, as Christ did, with the bystanders, and easy for the bystanders, like them who gave Christ the impregnated drink, to reach the head of the sufferer.

The instrument was erected for crucifixion at some conspicuous and frequented place. Quintilian says, "as often as we crucify malefactors, we select the most celebrated roads, where the greatest possible number of witnesses can look on and be moved with fear." The Jews, though required by Deut. xvii. 13, to inflict capital punishment so publicly that "all the people shall hear and fear," were yet forbidden by the spirit of Num. xv. 35, and 1 Kings xxi. 13, to inflict it within the city: see Acts vii. 58; and the Romans also preferred to crucify their malefactors "without the gate." Accordingly Christ was led from the governor's palace, which was the celebrated fort of Antonia, and situated a few rods north of the temple, to Golgotha, "the skull," called the skull partly on account of its shape, partly because it was strewn with the bones of malefactors crucified upon it. Although without the city, as is evident from Heb. xiii. 12, it was not far without, as is evident from John xix. 20. Its distance from the fort of Antonia, or the governor's palace, where Christ stood trial, was in the shortest way about four hundred yards, and this may have been the distance he walked to crucifixion, notwithstanding the current belief about the "via dolorosa." Being near the walls, and being, moreover, an eminence, the spot was very publicly exposed. It was easy, therefore, for the priests to gaze at the suspended Messiah without defiling themselves by ascending the hill: see Matt. xxvii. 41, Mark xv. 32; for the Galilean women likewise to behold him " afar off," see Matt. xxvii. 55, Mark xv. 40, Luke xxiii. 49; and for "many of the Jews" to read the title of his accusation, even while standing on the walls of the city. There were also two public roads, one from Bethlehem and one from Joppa, which met by the side of the mountain in its immediate neighbourhood, and so travellers from the west would necessarily "pass by," and might revile the executed sufferer: see Matt. xxvii. 39; Mark xv. 29. From this publicity, and also from the barrenness of Golgotha, it was a very eligible spot for executions; yet, above all others, disgraceful.

It was not at all uncommon for an ancient popu-

lace, when they had obtained possession of an unfortunate man, malefactor or not, to sport with his sensibilities. Even the Athenians did it. Paulus quotes an instance of the Persians, who annually, while celebrating a particular feast, called in one of their prisoners under sentence of death, seated him on a kindly throne, clothed him with the garments of a king, assembled around him in an attitude of mock-humility, and made the obeisance of subjects to him. Having done this, they arrayed him in his own garments, and immediately after scourging, executed him.

To this followed the whipping of the prisoner by rods or scourges, and he was compelled to carry, or assist in carrying, the cross on which he was to suffer to the place of execution. We pass by the historical notes on the manner of its performance and the indignities attending it, to quote some of the observations on the nature of the agony of the cross.

No one, acquainted with the physiology of the human system, can fail to perceive that the cross, thus formed and applied, was adapted to produce intense pain. The sufferer's back, lacerated by the scourge, and therefore not bearing to be touched, was made to graze upon the tree. The arms were unnaturally extended and stretched behind, and so the least movement caused the sharpest pain. The hands, being provided with an unusual number of nerves, and the nerves being the organs of sensation, being also more sensitive in the hands than in other parts, it must have been indescribably distressing to have those excruciating members transfixed by the large, rough, and ragged spike; to have the bulk of the body rest upon them, while they are grated by the iron, and grated still more poignantly by every struggle for relief. The restorative principle in the system could not operate in their favor; for the nervous restlessness of the agonized man would be constantly renewing the sore, and the exposure of the raw wounds to the air would be constantly increasing the inflammation, and causing the maimed parts to swell with more and more exquisite distress. The veins, by the pressure upon them, could not allow passage for the blood which had flown through the arteries; the vessels of the head, therefore, were swollen with an unusual and undue amount of the fluid; the face was deeply flushed; the organs of it were strained; all the system of the brain disordered and laboring. The stomach became overcharged with blood, and thereby imminently exposed to mortification. As the crowded arteries could find no sure outlet, they could no longer serve as a channel for the vital fluid, which the heart endeavored to propel, and so the heart itself was obstructed in its movements. It had been wont to send a regular supply of blood into the lungs, for purification; it now sent but a meagre supply, and that at irregular intervals. Thus the breathing functions were confused, and not an organ of the system could play with its usual freedom. This pressing and crowding of the fluid in the arteries and in all the large vessels about the heart, this irksome, incessant palpitation of the central organ, this heaving and gasping of the lungs, created an excitement, an uneasiness, an anxiety which are said to be "far more intolerable than even death itself." And there was no hiding from the infirmities of the sky; there was no turning of the body for ease; every attempt to remove was rebuffed by a keener pain from the spikes. Hunger set in, and gnawed upon the vitals; thirst was parching up the mouth and throat; the Saviour's only cry from pain was, "I thirst," and it was the customary cry, for no pain was so intense, or would sue so quickly for relief; the external, the internal parts were alike in distress, and the distress was of that kind which increases by continuance. The hope that the severest had been endured, would of itself have mitigated severity. But now there was no hope, save in death, and this was "long in coming." The thought not less than the thing itself, of being fixed to all these growing agonies, added intensity to them all.

EXTRACT

From the Fifth Annual Report of the New Hampshire State Temperance Society.

Men in general will be governed by their interest, and as long as they find it for their interest to sell rum, they will do it. The only remedy for this is to withdraw from them as much encouragement as possible—and for temperance men not to lend themselves as instruments in perpetuating a traffic they abhor. An extensive trader in this State was asked when his would become a temperance store. He said just as soon as temperance men would cease to give a preference in their business to such stores as sold ardent spirit. That as long as temperance men traded at rum stores he should continue his as such, but the moment they would sustain him, he would banish rum from his premises—and forever. Indeed, with what consistency can the friends of this cause ask of traders to relinquish a business which they are sustaining themselves, by continuing to support and enrich such as are engaged in it, and at the same time leaving such as have relinquished it, from principle and conscience, to pine and die for the want of their custom. It may be said that the trade in spirits should be relinquished from principle. This is true, but moral principle in most men is too timid to look poverty and starvation in the face—and it needs all the aid and countenance of its friends, at least, to encourage and sustain it. Your Committee believe that the time has arrived when temperance men are bound to make this subject a matter of conscience, and if they believe that traders should cease to encourage and perpetuate the horrors of intemperance in the land, by vending to such as will buy the drink that poisons and destroys the body and the soul—it is also their duty in no way to be confederate with such as do it. He who sells, and he who by his business sustains him that does sell the drink of death, are alike guilty.

But although the reproach yet exists that some who profess to be followers of him who went about doing good, yet encourage the use of that which is perhaps the most prolific source of misery, crime and sin, that exists, your Committee are happy to say that their number is fast on the decrease. About twenty churches in the State are to be found that have not a member who is known to use or traffic in distilled spirit, and a very great number that have only from one to ten. Many churches, of different denominations, in the State admit only such as are willing to give a pledge to abstain from the drunkard's drink—and the practice is fast extending. Indeed, your Committee believe that the cause of temperance and religion calls for the immediate and universal adoption of this rule. If it be right, and consistent with a profession of Christianity, to use ardent spirit, what argument can be urged to discourage men from it? If it be wrong, with what consistency or regard to the purity of the church are those yet admitted who are guilty of this use? By admitting them the church saps the very foundation of the temperance cause, and deprives itself of its strongest argument in its favor. Until it shall be assumed as a basis that the use of ardent spirit and the traffic in it is an immorality, the temperance reformation is a building without foundation, and will speedily fall, like the house built upon the sand.

When the desolation of the drunkard's condition and that of his family are taken into consideration, it would seem that no person whose heart is touched with the common feelings of humanity, much less that any one who is actuated by the benevolent spirit of the Gospel, would be unwilling, yea, not desirous and anxious to lend the influence of his example to the principle of entire abstinence from the drink of death.

Many persons who a few years ago were habitual drunkards, who neglected and abused their families, are now sober and respectable and industrious men—and in several instances consistent members of a Christian church. In one town three men are reported who but a short time since were drunkards of the vilest class, and who were a terror to their wives and children, now reformed, sober, virtuous and religious men. In another, a man who had been a drunkard for more than twenty years, and who had reduced himself from competency to poverty, who was indeed supported by the town for six years, has become a sober, worthy and pious man, and relieved the town of the burden of his support. He is now an active, zealous and devoted temperance man and Christian. How much happiness for this world and the next the temperance reformation may have been the means of imparting to the 500 intemperate who have been reclaimed by its influence, eternity alone can reveal—and here the Committee ask, can religion oppose it?

From the Sixth Annual Report of the American Temperance Society.

It is not manifestly vicious for legislators to sanction a business which produces such results? They are elected by the people, and seat to legislate for the purpose of preventing crime, not producing it. And vast portions of all their time is now occupied in making laws to punish crimes, which their own legislation produces. And the people are taxed millions of dollars annually, to sustain the burden occasioned by that legislation. Will the people of this free country longer endure it? They punish the criminals, and legalize the traffic that makes them. Like the father, who to prevent his son from swearing, swore that if he did swear, he would visit him with his wrath; and with about as much wisdom as the man, who, when asked what should be done by fathers to keep their sons from being ruined by ardent spirit, answered, "Why, they must drink it all themselves."

They build prisons, and license men to carry on the trade that fills them; erect lunatic asylums, and furnish their tenants; the people build almshouses, and the magistrates license pauper-making manufacturers to fill them; they augment the public burdens, and tenfold the personal and domestic wretchedness of the country. And when the people rise, as they now often do, and will more often in future, and vote that they will not have such nuisances among them, the county commissioners, or some petty officers clothed with a little brief authority, come in and gravely declare that "the public good requires them," and thus again load the community with burdens. This is legal oppression, legislative tyranny; and it leaves behind it a deep and stinging sense of injustice. A few retailers have the profit of making rum, and the people have to support them; and then when they come to be palpable injustice, to be told, "The public good requires it." This is too much; and it needs no spirit of prophecy to announce that the time is not distant when men born to be free, who have the power and the heart to be free, will not endure it.

A few men, for their own pecuniary profit, will not long be suffered, under the sanction of law, thus to burden the community.

A distinguished jurist in the city of New York, acquainted with the courts, stated, that he could find but three cases of murder committed in that city for fifteen years, except under the influence of liquor. Legislators hang murderers, and license the business that makes them; but not without becoming, if they know what they do, sharers in the guilt. They expend millions to prevent disease, and license the business which produces it, and renders it doubly fatal; but not without being accessory to the consigning of multitudes to a premature grave, and a miserable eternity.

Is it not true then, and may not long afflicted and suffering humanity lift up her head with exultation, that the time is approaching, when, in the language of the Chancellor of the State of New York, "reflecting men will no more think of erecting and renting grog-hops as a means of gain, than they would now think of poisoning the well from which a neighbor obtains water for his family; or arming a maniac to destroy his own life and the lives of those around him?" And may we not add, when reflecting legislators too, will no more think of sanctioning the one by law, than they would now think of sanctioning the other? And when there shall not be a Christian legislator under heaven, whose countenance would not turn pale, and whose tongue would not elevate to the roof of his mouth, should he attempt to speak in favor of it. In the city of Washington, the revenue from the sale of ardent spirit was about \$600,000; and the loss, as estimated by Judge Branch, occasioned by it, was probably not less, all things considered, than \$100,000. Revenue then does not require the sale of ardent spirit.

But it is said, and grave legislators sometimes echo the declaration, "It ought to be licensed, and the use of it encouraged, to make a market for the coarse grains, in order to promote the agricultural interests of the country." But where the drinking of spirit prevails most, agriculture, other things being equal, uniformly flourishes least; and thus, like every show of argument on that side, it is totally opposed to facts; as well as to reason, religion, morality, patriotism, and even to humanity.

Many grain growers will not now sell to distillers. They deem it a crime to feed those fountains of death, yet their grains find a market, and they are often among the most prosperous men in their vicinity. It does not appear, that any more dismal prospect than that of others, is opening before their children.

In the year 1810 it was estimated that between five and six million bushels of grain were distilled in the United States. Suppose in twenty years it was doubled, and that in 1830, 12,000,000 bushels were thus destroyed; and that to the growers who of course obtained their pay, was worth 30 cts. a bushel, \$6,000,000. The annual cost of crime and of pauperism produced by the use of ardent spirit has been estimated at \$7,000,000. Subtract from this the price of grain, and you have from these two items alone, a loss of \$1,000,000. Say the Committee of the New York State Society, "Since the farmers have begun to open their eyes to the evils growing out of the turning of the staff of life into a substance to destroy it, and have made use of their coarse grains for bread stuffs, or to feed their

cattle, they have steadily advanced in price." And they calculate that the change produced by the Temperance Reformation, now saves the State of New York several million dollars a year.

Let all farmers use their grains to increase the number and value of their horses, cattle and hogs; not to diminish the number and value of men, and they will find it to be, to themselves and their country, great gain.

"THE LADY OF BABYLON."—Mr. Willis, one of the editors of the New York Mirror, who has been making a tour of Europe, and writing letters home for the entertainment and instruction of his patrons, has given in one of them, (an extract of which will be found below,) some things pertaining to the effeminacy and dissipation of the Romish clergy, which do not set well on the spirit of Mr. England, the Roman bishop at Charleston; and fearing that they might embarrass his most worthy cause in America, he has come out to the public with long letters of explanation on the troublesome exposure.

His own faithful and passive subjects will echo it to the cunning snares laid for their feet, may escape from the fowler, unless their fears be allayed; to quiet any alarm, therefore, which they have taken, the explanatory letter of the bishop has been deemed indispensable. It would, no doubt, by very kindly taken be all the good friends of the Propaganda, if protestant journalists, through the land, would aid this worthy agent of the Pope in giving circulation to these epistles, that the naughty statements of Mr. Willis may be discredited.

The fact is, the bishop feels more distressed by this exposure of Willis, than he would have been by a dozen letters from protestant missionaries; for he is confident that all their influence could have been all defeated by the simple avowal that they were the fabrications of the clerical enemies of Catholicity; but in this case a man of the world is presented, of some celebrity in the literary circle; one of the conductors of a fashionable journal, extensively circulated among many who have no settled opinions about religion, and he is afraid that Mr. W. may set some of them on their guard, who may have been attracted by the imposing ceremonies of the cathedral worship.

The sources mentioned by Mr. Willis, the bishop admits are held in Rome, and that the cardinals and clergy attend them; and he acknowledges that he himself has seen them play at cards, but doubts their gambling for money. With such a qualification only, he might as well have left Mr. Willis alone; but all the opprobrium which the editor of the Mirror has cast upon Romish bishops and cardinals is effectually wiped away by the following sweeping assertion:—"There does not exist," says the bishop, "a more correct, and upright, and moral body of men, than the clergy of the city of Rome." We will let our readers make their own decision after reading what follows from Mr. Willis, who writes this from the seat of Papal authority:

I was at a crowded source, at one of the noble houses of Rome. A prima donna from the opera was singing in one room, and card tables, covered with gold and silver, filled three others, and every second player was a millionaire. The air was full of dainty pumps, and with gold snuff box and jeweled fingers, complimenting and flirting with all the bright eyes and merry faces around him. The penitential misere passed through my mind, and the thick iron gates through which alone the ladies are allowed to witness the ceremonies of the chapel! I passed on to a pretty silken boudoir, at the end of the long suite of apartments, and was welcomed by the handsome man in Rome, a priest, and the son of a wealthy and noble family, who was half reclining upon the cushions of a divan, and playing with the scarf of one of the loveliest women of the society here, while two others endeavored to draw him into conversation. I could not help continuing my reflection, and contrasting this clerical dandy, with his handsome black curls, redolent of perfumed oils, his buckles of chased silver, his Parisian gloves, with a large emerald worn outside, and his attitude and employment of mere pleasure, with the ministers of a religion professing the same master in our own country. There are, of course, priests in Rome, who are sufficiently humble in dress and manner, but nothing can exceed the sumptuousness and style in which the cardinals live, as well as all who, from birth and fortune, have a certain personal consequence. Their carriages and horses are the most splendid in the world, their large palaces swarm with servants, and their dress has all the richness of that of princes, when they are abroad. One can scarce see their scarlet caps, scarlet carriages and trappings, scarlet robes and stockings, &c., without remembering a certain "lady of Babylon."

The testimony of one such man as Willis would do more to put the thoughtless and fashionable on their guard against the ruinous influence of Popery, than that of twenty missionaries; for while the communications of the latter are rejected and never read by them, the former are eagerly sought after."

—New York Baptist Register.

PREPARATION FOR A REVIVAL.

HOW TO REMOVE CONTENTIONS AND QUARRELS. The church which desires to be watered from above, ought to bring to an end all its contentions and quarrels. It is probable that the greatest of all the hindrances to the spread of religion in our land, is contention. It infects almost every church, and poisons all the peace and happiness which comes within its influence. It is not always open war. Sometimes, on the other hand, it is regulated by all the forms of civility and politeness, so that the most scrutinizing observer could discover no overt act of unkindness or revenge. But God looks into the heart, and sees the unkindness and the revenge which lurk there. How many such cases there are all over our country at this time, and in how many instances, during this winter, will the Spirit of God be driven away from a church, because the members of it are not at peace, and will not be at peace!

But how shall our quarrels be brought to an end? you inquire. The process is a very simple one. Nine-tenths of the heart burnings and difficulties which exist among men, are solely the effects of talk upon transactions which are past, and might be forgotten; but parties are formed, and whenever they come together, they renew the discussion and thus keep alive the flame. Now there is but one way of settling such disputes, and that is by dropping and forgetting them. Let them remain just where they are, and resolve before God that you will not speak of them with friend or foe, or make any, even the most distant allusion to them. You cannot come to an agreement by discussion. You cannot convince your antagonist, nor will your antagonist convince you. The more unreasonable he

is, and the more completely in the wrong, the more difficult it is to make an impression upon him; so that a quarrel can never be talked out, and finished in that way. Contentions in churches and neighborhoods must be ended either by some new and more absorbing subject appearing to supply their place, or by Christian principle coming in to banish them by mutual consent;—or else they must go on for years, destroying peace, ruining the religious interests of the community, and keeping the Holy Spirit effectually away. In such cases, every week and month brings fresh fuel to the fire; in trying to settle one topic by angry discussion, a dozen others arise; there is no end to it, and from the very nature of the human mind there can be none. No! the remedy is for every individual to go to God, and of his own accord confess his own sins, and resolve to drop the subject forever. The matter of contention is almost always, to use the language of a distinguished pastor, "too crooked ever to be made straight in this world, and the best way is to let it alone." In fact, if the pastor of a church, foreseeing a gathering storm among his flock, arising out of transactions which were past, could induce his people to resolve together in church meeting, that from that time they would not, for one year, allude in the slightest degree, or in any way, to the subject, he would succeed in putting an effectual extinguisher on the most threatening contention that ever appeared.

THE SPIRIT OF A REVIVAL. Let every individual Christian explore and confess his sins, and renew the consecration of himself to God's service. Think what the real nature of God's service is, and what is the actual spirit which ought to regulate it. A large number of the abortive efforts to do good which are made by Christians, are rendered so by their being made from wrong motives. A man wishes to have his party increased, or to enjoy the pleasure of exercising influence, or the reputation of being active and useful, and under the influence of such feelings, he goes at work with all his soul, and after a great deal of bustle and effort, he is surprised to find that there follow no genuine and happy results. Perhaps he is blind to the reason, but the reason really is, that personal attachment to the Saviour, and desire to promote individual holiness and happiness, is not his motive. Let every Christian, then, who desires a revival of pure religion around him, look into his heart, scrutinize its principles of action, and bring himself to the right place before God, and to the right feelings at reference to man.

The pastor of a church himself may often err in this respect. There are many other inducements to lead him to wish for a revival of religion in his congregation, besides the simple desire to promote the holiness and happiness of the human soul, that his heart is exceedingly prone to go astray. We evidently cannot expect God to bless any efforts that are made under the influence of the unhallowed principles which insinuate themselves into the heart, assuming the character of pure Christian zeal. Such efforts will not be blessed, and in a thorough examination of their own motives, many Christians may find an explanation of the unfruitfulness of their labors.—Religious Magazine.

From the Sabbath School Journal.

FROM ILLINOIS.—Extracts from the journal of Rev. Mr. Peck, an agent of the American Sunday-school Union in that State.

I spent the first Sabbath in September at Union Grove, Putnam county, five miles from Hennepin, and at Hennepin; preaching at both places, visiting the Sunday-school at the former place, and found it doing well. The teachers and a majority of the congregation are active and efficient men, formerly from Bond county, Illinois.

Hennepin is a new place, the county seat, handsomely situated on the left bank of the Illinois, and surrounded by a large body of rich land. It will probably become a third-rate town for Illinois. I am now upon the field that was the theatre of Indian war, confusion and alarm, for four months last year. At Bailey's Point, in La Salle county, we called on Rev. Mr. Hazard, a recent emigrant from New York, where is a small and interesting school; looked around Ottawa, an incipient village of a dozen families, at the mouth of Fox River, where we left two libraries for future use in this county; took a survey of the settlement in La Salle county, and saw the amount of labor necessary to be done, and passed on in the same manner through Cook county to Chicago, which I reached on Saturday, Sept. 7th.

I find that my anticipations of this place (Chicago) and the adjacent country, communicated last February, did not exceed what is now realized, but rather fell short. Chicago, as a town-site and a commercial depot, has never been duly estimated by the people of Illinois. No town in the State has grown with the rapidity of this, and its moral and religious character is quite respectable. Three houses for public worship are now erecting for the Presbyterians, Baptists, and Roman Catholics, all of which will be ready for occupying early this fall. The first of the above churches has 13 members amongst the citizens, and 17 in the fort belonging to the army. The Methodist society is small and meets in a cabin. The Baptists have not organized a church, but will in a few days, as soon as their house is ready. They have 14 members in the town, and 8 in the fort. The Rev. A. B. Freeman, recently from the Hamilton Seminary, New York, under the patronage of the American Baptist Home Missionary Society, has lately settled here. The Rev. Jeremiah Porter arrived here in May last, from St. Mary, with a portion of his church in the army.

On my arrival I found that incipient measures had been taken to commence benevolent operations for the county of Cook, which is now receiving emigrants rapidly. County societies for Bible, Tract, Sunday-school, and Temperance efforts had been begun. A communication had been sent to New York, from the Secretary of the Sunday-school Union, with the view of getting books for a depository.

On the Sabbath, Sept. 8th, I addressed the people, and also the same night. Monday night a meeting was got up, a subscription raised, and arrangements made to aid the Illinois Union to establish a depository.

I will only add, that arrangements are made for the depository soon as the books arrive. I left two libraries in the county for immediate and pressing calls.

The Sabbath-school in Chicago was organized June 1st, and is conducted by Baptists and Presbyterians. It consists of 10 teachers, 35 average number of scholars, and has 50 volumes in library. Much inconvenience has been felt for want of a suitable room, but this will soon be obviated, as rooms are preparing. Chicago will be the centre of religious influence and operations for this portion of the State, and it is peculiarly gratifying that its present moral and religious aspect is so encouraging for a new and western town. The emigrants to this end of the State are chiefly from Ohio, Michigan, New York, and New England. The trade of Chicago now extends along the

Walsh south to the vicinity of Terre Haute, and along the waters of Illinois to Fort Clark or Peoria. It now contains about thirty stores and groceries, and buildings have been erected since May 1st, at the rate of one each day. The Chicago river, or more properly bay, is formed by the junction of north and south branches, which come from opposite points, meet at the upper end of the town, and diverge in a right angle east to the lake, which is three fourths of a mile distant. This bay or outlet is from 60 to 100 yards wide, and of sufficient depth for the largest steam-boats or schooners. At the mouth is a bar of sand, which entirely prevents any large craft from entering, which extends three fourths of a mile into the lake, thrown up by the action of the waves, and against which, in a high wind, the surf breaks with great violence. This is a feature pertaining to most of the mouths of rivers on all these large lakes. The United States government is now constructing a harbour, by throwing out two piers into the lake beyond the accumulation of sand, which, with the Chicago, will form a deep and safe harbour for one and a half mile in length. \$25,000 were appropriated for the purpose by the last Congress, and future appropriations will doubtless be made till the work is completed. Nothing then can prevent the rapid and permanent growth of Chicago as a commercial place. The State of Illinois is already under a public pledge to construct either a canal or a railway from Chicago to the foot of the Illinois rapids. "The when completed, will turn a vast amount of trade and business through Chicago. These facts will exhibit the importance of this place as a centre of religious operations. A future day will see a railway from Chicago by the foot of the Illinois rapids, and Springfield to Alton, on the Mississippi.

"The settlement of Hickory Creek, including Blackston's Grove, and the Aux Plain, is from 28 to 36 miles southwest from Chicago, and has from 280 to 300 families, and rapidly increasing. The main road to Danville, and the Walsh county passes through this settlement. Here are three Sunday-schools ready to go into operation.

"Walker's Grove settlement is on the Du Page, 40 miles southwest from Chicago, on the road to Ottawa. A majority of the families are Methodists, who have not yet formed their own Sunday-school, nor united with the others. A few Baptists and Presbyterians have set up a small school of two teachers and ten scholars. From 12 to 15 miles northwest of this, and 25 miles west from Chicago is the settlement of Fountain Dale, in the forks of the Du Page. Here is a Presbyterian church of 19 members, with the Rev. Mr. Clark, who has recently emigrated from Vermont, and a Sabbath-school formed in the autumn of 1832, of four teachers and twenty scholars. Along the Du Page and adjacent groves, are settlements commencing, and the prospect of getting one or two more schools. Fifteen miles further north, on the head of Flag river, the west fork of the Aux Plain, and near the Indian boundary, is a settlement made by a family coming off the name of Macnaman, emigrants from Michigan. The professors were organized into a church last winter of five members, and migrated to this spot, and the next Sabbath commenced a Sabbath-school, which still continues, and includes every child in the settlement. The number is five. Should the treaty now about being held in Chicago with the Puttawatomies, Ottawas, Ojibways, be successful as is expected, the adjoining tract of country between Rock River and Lake Michigan will be purchased, and within twelve months the settlements will extend to the northern boundary of the State, two or three new counties be formed, and a large field for Sabbath-school operations be opened. The tract alluded to is better timbered than that portion I have described, and contains large bodies of most excellent land."

From the Christian Watchman.

SLAVERY OF THE BLACKS.

This subject, in its principle and tendency, is now before the whole civilized world, in a prominence which it never before assumed. Its unholy assumption, that "man can hold property in man" is now shown, by the light of reason and revelation, to be absurd, that its advocates begin to blush when they present their plea in its behalf. Its tendency, leading to cruelty, and abhorrence of the light of education and the privileges of the gospel, is abhorrent to all our best feelings. This tendency is very properly noticed in the last Annual Report of the English Baptist Missionary Society. The slaveholders in Jamaica, envious of the privileges which their slaves have enjoyed by the preaching of Missionaries of different denominations, have given melancholy expression to their malice by the most violent persecutions of the Missionaries. Savanna-la-Mar and Montego Bay have been more especially the scenes of their outrage and violence. At the former place, Mr. Kingdon, the Missionary, was required to depart without delay, although he had previously obtained from exercising his ministerial functions. At Montego Bay, Mr. Abbott, another respectable Missionary, was cited before the magistrates, and it was determined to indict him as a vagrant—"The highly respectable Christian female, in whose house Mr. Abbott held a meeting for worship, was also indicted for allowing it; and, although her premises had been legally registered for preaching, she was sentenced to pay a fine of twenty pounds sterling, nearly ninety dollars."—The Baptist Missionaries, and a Wesleyan Missionary had also at the last dates, been committed to prison for preaching to free blacks, but had been admitted to bail by order of the Chief Justice. In reference to the poor slaves, the Report to which we have referred thus states:—"Many months have now rolled away since the slaves have been permitted to assemble, as they formerly did, for the public worship of God; and stripes, chains, and imprisonment have been inflicted without mercy, where male or female has been detected in imploring the pity, or singing the praises of the God of heaven!"—And will not hear the cry of the oppressed? And shall not the oppressor tremble, when he remembers that GOD IS JUST?

PRAY WITHOUT CEASING.

A number of ministers were assembled for the discussion of difficult questions, and among others it was asked how the command to pray without ceasing could be complied with? Various suppositions were started, and at length one of the number was appointed to write upon it, and read at the next meeting; which being overheard by a plain sensible servant girl, she exclaimed—"what! a month wanted to tell the meaning of that text? It is one of the easiest and best texts in the Bible. Well, well, said an old minister, Mary what can you say about it? Let us know how you understand it; can you pray all the time? O yes sir, the more I have to do the more I can pray. Indeed I will Mary, do let us know how it is; for most people think otherwise. Well sir, said the girl, when I first open my eyes in the morning, I pray, Lord, open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin work, I pray that I may have strength equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed of all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my father, and pray for the spirit of adoption, that I may be his child—and so on, all day, every thing I do furnishes me with a thought for prayer. Enough, enough! cried the old divine, these

things are revealed to babes, and hid from the wise and prudent. Go on, Mary, said he, pray without ceasing, and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, the meek will he guide in judgment.

The essay, as a matter of course, was not considered necessary after this little event occurred.—*Bap. Rep.*

The inquiry may be seriously urged, whether a great proportion of modern preaching is not rendered obscure and dead, by avoiding the point blank and practical method taken by Mary to expound the text, "Pray without ceasing."

A DIALOGUE.

(Scene—a sick chamber—dying drunkard.)

Enter Mr. A.

Mr. A. Good morning, friend D. I am sorry to find you so low. You appear to be near your end.

D. Yes, I am very low, and I think I cannot live a great while longer. I have been very unwise, I now see, in drinking so hard, I am going to a premature grave.

A. Why, as to that, friend D, death, you know, is the common lot of man, and some die younger than others. We ought to be resigned to the will of heaven.

D. Mr. A. you and I have been neighbors a good many years. I think we have always lived in friendship?

A. Yes, we have, and we have spent many pleasant hours together. You have been a very kind neighbor.

D. Mr. A. I have always been a good customer at your bar, have I not?

A. Yes, I am sensible you have.

D. I have spent a great deal of money with you for liquors?

A. Yes, I am much obliged to you for your custom.

D. Do you think, Mr. A., that all the rum I ever drank at your bar has done me any good? Has it increased my property—elevated my character—comforted my family—and above all, prepared consolation for this dying bed?

A. I cannot say that it has. It had been better for you not to have drunk so much.

D. How then, Mr. A. could you, why did you, continue to sell me rum, when you knew it was doing me no good? Mr. A. this with me is a solemn hour. I can now see, in the clearest light, my folly, and your guilt. I am a dying man—a dying drunkard. At your hand I received the fatal cup. In your pocket is the price of my health, my life, and O God! of my immortal spirit. As a dying man, I entreat, I warn you, to sell no more rum. Rum! rum! it has been by ruin, and you sold it to me! O my past life—O my future—(he dies in convulsions).—*Temp. Rev.*

* It is not amiss to say, that a part of this dialogue actually occurred between a rum seller and his victim, on his death bed.

REASONS FOR NOT SELLING ARDENT SPIRITS.

1. Don't sell ardent spirits, for you cannot pray over your business. Can you say, O Lord, I pray thee to dispose the hearts of all my neighbors to come to my store to day, and drink up their earnings, and ruin their health, and reason, and soul, and murder the peace of their families, so that I may get rich by their loss and suffering? If, on the other hand, you feel disposed to pray that no man may be led to purchase the poison, you may have no motive to return in the traffic.

2. Don't sell ardent spirits, because if you do, prayers will be offered against you. When the wife comes and says, "dear sir, don't sell ardent spirits to my husband. He starves me, he abuses his children. Through your means, he who should meet me in my arms, meets me with anguish. Don't sell him any more rum." You may refuse to hear his prayers, and tell her to be off, and that you must have a living, and she and her husband must look out for themselves. Your ear may be deaf, and your heart hard. But there is an ear that will hear her tale of woe—there is a heart that will pity her, and there is an arm long enough and strong enough to punish the author of her woe.

3. Don't sell ardent spirits, because, by so doing, you will act against good men of all classes and denominations. Never before was there such a combination of talent, education, wealth, patriotism and piety as the temperance ranks exhibit. Will you spend your life in opposition to the prayers and efforts of such men.—*Ref. Herald.*

DISCUSSION OF POPEY.

On Tuesday and Wednesday evenings of last week, at the instance of the New York Protestant Association, a discussion of some of the doctrines of the papacy was held in the Eighth Presbyterian Church, in our city. The subject for the first evening was "Transubstantiation and the Mass;" and for the second, "Purgatory." The Rev. Dr. Van Pelt, of Staten Island, presided, and the meetings were opened with prayer. The speakers were the Rev. Messrs. Roy, Bourne, Gibson, and Dr. Brownlee, of New York, and Rev. Dr. Green, Rev. W. L. McCulla, and Rev. J. Breckinridge, of Philadelphia. It was clearly shown, by a fair exhibition of the features of the doctrines under review, that they are not only contrary to the holy scriptures, but also opposed to reason and common sense; that they are impious delusions sustained by the most reckless blasphemies; and that against the system with which they are identified, it is the duty of all who profess to be Christians to protest. In unveiling the imposture, some of the traits of its character appeared so glaringly ludicrous as to render it painful, if not impracticable for enlightened spectators to contemplate them with gravity; whilst others were so manifestly profane and palpably absurd, as to shock the feelings, and to induce the question, Is it possible, that men, assuming to be the disciples of the Lord Jesus Christ, can believe and teach such fearful abominations?

As the result of this discussion, it is hoped that Protestant Christians will be more earnest in prayer for the emancipation of souls from the delusions of popery; and more diligent and faithful in their endeavors to promote and extend the influence of the word of God, to the end that thousands in our country may yet perceive the deadly policy of priestcraft, and by faith, at the foot of the cross, cast off their yoke of mental bondage.

The meetings were full to an excess, and the attention was unbroken. With the exception of one or two feeble and fruitless attempts by some restive and injudicious Roman Catholics to produce disorder, the strictest decorum was preserved by the congregations.

Roman Catholics were invited to participate in the discussion, in conformity with the rules of conducting it; but although Mr. Breckinridge, as formerly and repeatedly by publications, now also on the platform, at the bar of public opinion, reiterated the call on the adversaries of Protestantism to come forward, and before this bar vindicate, if they could, the assumptions of the Papacy, no one ventured to appear. Verily, the system cannot endure the test of light, and the scrutiny of common sense, else would its vaunting champions, emerging from their

gloomy retreats, exultingly seize the opportunity of immolating the object of their rancor, and of enslaving in its place the "infallible" foe to the freedom of the mind.

BAPTISTS IN LIBERIA.

If we are rightly informed, Baptists are more numerous in the colony than any denomination. There are three Baptist churches, and the one in Monrovia contains one hundred and sixty members. From this church, a missionary has recently been appointed to the interior, and a society has been formed there for his support. It is pleasing to know that the brethren have such a desire, and are willing to make sacrifices for the cause of Christ. Yet we believe they are receiving but very little aid from this continent.

Schools are very much needed; the surrounding natives, who live under the protection of the colony to the amount of 100,000 in number, are anxious for schools, and we have a plan that we hope our Baptist ladies in this city will adopt, and that is, to form a society for the support of schools in Africa. Two hundred and fifty dollars will support a school and female teacher.

It is thought that the means requisite for a good school may easily be obtained in this city, and a qualified teacher sent out to take charge of it. But more again soon.—*Bap. Repository.*

WASHINGTON.

In 1777, while the American army lay at Valley Forge, a Quaker, by the name of Potts, had occasion to pass through a thick wood, near headquarters. As he traversed the dark brown forest, he heard at a distance before him a voice, which he advanced, became more and more fervid and interesting. Approaching with slowness and circumspection, whom should he behold under a thick set of branches, apparently formed for the purpose, but the commander-in-chief of all the armies of the United States, on his knees in the act of devotion to the Ruler of the universe. At that moment, when friend Potts was conceding by the trees, came up, Washington was interceding for his beloved country, with tones of gratitude that labored for adequate expression; he adored the exuberant goodness, which, from the depth of obscurity, had exalted him to the head of a great nation, and that nation fighting at fearful odds, for all the world holds dear. He utterly disclaimed his own ability for this arduous conflict. He wept at the thought of the ruin which his mistakes might bring on his country, and with a patriot's pathos, spreading the interest of unborn millions before the eye of Eternal Mercy, he implored the aid of that arm which guides the starry host! Soon as the General had finished, friend Potts retired. He returned to his house, and threw himself into a chair by the side of his wife, under the influence of feelings which for a time refused him utterance.—*Amer. Del. Ad.*

NATURAL WONDERS.

It is very surprising that two of the greatest natural curiosities in the world are within the United States, and yet scarcely known to the best informed of geographers and naturalists. The one is a beautiful waterfall in Franklin county, Georgia; the other a stupendous precipice in Pendleton district, South Carolina; they are both faintly mentioned in the late edition of Morse's Geography; but not as they merit. The Tuccoo falls are much higher than the Falls of Niagara. The column of water is propelled beautifully over a perpendicular rock, and when the stream is full it passes down without being broken. All the prismatic effect seen at Niagara, illustrates the spray of Tuccoo. The Table Mountain in Pendleton district, South Carolina, is an awful precipice of 900 feet. Many persons reside within five, seven, or ten miles of this grand spectacle, who have never had curiosity or taste enough to visit it. It is now, however, occasionally visited by curious travellers, and sometimes men of science. Very few persons who have once cast a glimpse in the almost boundless abyss can again exercise sufficient fortitude to approach the margin of the chasm. Almost every one, in looking over, involuntarily falls to the ground, senseless, nerveless and helpless; and would inevitably be precipitated and dashed to atoms, were it not for measures of caution and security, that have always been deemed indispensable to a safe indulgence of the curiosity of the visitor or spectator. Every one, on proceeding to the spot whence it is usual to gaze over the wonderful deep, has, in his imagination, a limitation, graduated by a reference to instances with which his eye has been familiar. But in a moment, eternity, as it were, is presented to his astonished senses; and he is instantly overwhelmed. His system is no longer subject to his volition or his reason, and he falls like a mass of pure water. He then revives, and in a wild delirium surveys a scene which, for a while, he is unable to define by description or imitation.

How strange it is that the Tuccoo Falls and Table Mountain are not more familiar to Americans! Either of them would distinguish an empire or state in Europe.—*American Rail Road Journal.*

For the Christian Secretary.

CONSIDER THE CONSEQUENCES.

Mr. Editor,—Every one who writes for the public, should consider well what he is about to send forth, and what will be the consequences of publication. I have lately seen an article in the Secretary, headed "Count the Cost," and signed, "Sigma," that I fear will be instrumental of much harm.

The writer says, our churches are called on too frequently to aid our building Meeting Houses, and that it is time something was said or done to prevent the practice. He has lately seen a circular soliciting assistance for a church, and mentions the circumstance so that every body who has seen the circular, knows the church is Voluntary. It pains me to see the communication in the Secretary, for I believe it will wound tender feelings, produce wrong impressions on the public, and seriously injure the infantile church in Voluntary. I know their condition and situation, and feel it my duty to make a few remarks.

1. That it has long been the practice of churches to call on others for aid for building meeting houses, is known to all, and admitted by S. This custom doubtless had its cause, and that cause may perhaps still exist in some places. When Baptists first rose in this country, they were few in number, low in circumstances, hated and oppressed. Their churches had no parish bounds, and laws enabling them to tax themselves, and the world, and all other denominations, to build their places of worship assume others had. They were taxed and fined against their wills, to support "the standing order," but they themselves had to occupy a more humble position. They had a remarkable and unnatural love for each other—were glad to see one another, and felt almost like brethren and sisters. And when they began to build houses of worship, all felt that it was a good cause, and felt it a privilege to do something. Thus bound together by the twofold cord, love and poverty, all the surrounding churches cheerfully contributed to erect a place of worship for a sister church. When there was a reformation in one church, thither went the Baptists from all quarters, and enjoyed religion that was akin to heaven. This I apprehend, was the origin of this practice, and

one church having helped another to a house, it was but natural that they should reciprocate the favor.

But the Baptists in those days had generous hearts, and took a special delight in helping such as needed help; nor is this spirit yet extinct. This disposition has descended, in some good degree, with pure religion down to the present day. As the Baptists have become more numerous, and more wealthy, there is less necessity of calling on other churches, but the obligation is not lessened where necessity does really exist. That there are more calls than is proper, I shall not deny, but that the call from Voluntary is such, will not be pretended by men of candor and judgment, who are acquainted with their circumstances.

2. Is there any thing wrong in poor and feeble churches asking for help in a time of great emergency, of those who are blessed with more of this world's good? If not, then there is no harm in Voluntary's asking alms.

In Voluntary, few people are wealthy, particularly the members of the church, who are in low circumstances. A majority of them have professed religion within five years. They have with some assistance, maintained preaching with them a considerable part of the time, for that period. There is no other denomination holding stated meetings on the ground. The population is numerous and increasing; many of whom are unfit to die. Many of these are not only willing to attend meetings when convenient, but also to assist in supporting a preacher, if a house were built and a preacher there. True they have got along heretofore without a house, by sometimes meeting in private dwellings, school houses, barns, mills, and not unfrequently under the open heavens, and in good weather, have had large assemblies.

A little more than a year ago, the brethren and sisters residing there were organized into a church. Soon they began to devise means to build a place of worship, viewing that as an important step towards a permanent meeting. They received the generous offer named in the circular, and after "counting the cost," and taking advice, they accepted it. And now the house is nearly finished, a good, neat, and commodious house, just what was needed.

They have raised what they could among themselves; and knowing their circumstances, I think the church cannot be reasonably called on to do more. They need help. The cause of Christ requires that they should be helped soon. They have a fair claim on the benevolence of the friends of Christianity. The sum they ask for is small, when divided among the churches, but if it is left on them they must sink under it.

Shall it be said that there is a town in Christian Connecticut destitute of the means of grace, and not zeal enough in the whole state to furnish a place of worship for them, when seven hundred dollars has been subscribed on the spot, and eight hundred from abroad, on condition they will raise the remaining five hundred? And after the house is built, shall it be true that there is not benevolence enough in the whole state to liquidate the debt? Shall it be that the Baptists sent a missionary into the last town in the State in which there was not a church of any order, and after his labors had been so blessed of God as to gather a respectable church, (not of the rich or of the mighty) and erect a place of worship, that for five hundred dollars the whole was abandoned? No—I trust the churches, after reading "Sigma's" doubtless well meant article, will say, Voluntary must be helped, even if some other calls are neglected.

I hope that all who feel an interest in the prosperity of Sabbath Schools, will remember there has been a flourishing school and bible class gathered in Voluntary, which must suffer if the church is abandoned.

3. I wish to answer some objections suggested by Sigma, though he has not put them in the form verbatim, yet in substance.

1st Objection. They have run headlong into debt, calculating to beg themselves out. They should have begged first, and have known whether they could raise sufficient aid.

Ans. That they incurred a debt, relying upon the benevolence of their brethren and friends to defray it, is true. But in this situation, had they not a right to expect assistance? Is it any thing new or uncommon for churches to do as they have done? and has not the Baptist Convention already approved this course? Did they not approve of this course in the case of Willimantic, and have not some of the most important churches in the state been assisted in this way? And have the churches, on the whole, lost any thing by it? If people are disposed to give, does it amount to an objection that the house is up and finished? Would S. now help if the house was not built? He is a man of a thousand if he did not treat the matter more coolly than at present.

2d Obj. Building in this way is presuming on the liberality of others.

Ans. It is taking for granted, that when Christians have this world's good, and see their brethren have need, they will not shut up their bowels of compassion from them. Is it wrong for churches to have this confidence in their brethren?

The whole merit of the case turns on these two points:—1. Is Voluntary a proper place on which to bestow public donations? And if any shall doubt, let them go and see for themselves, and their doubts will be removed.

2. Have they applied in a proper manner? I hope the churches will remember that "giving to the poor is lending to the Lord."

3. If they had a little of that spirit of benevolence effort, that some others have had, they would not have sent abroad for help.

Ans. This is as cruel as it is cold! This is charging the dear church in Voluntary too hard. I hope Sigma will both "count the cost," and consider the consequences, before he repeats this charge. Is this the way to do as we would be done by? Is this objection the fruit of fervent prayer and Christian charity? Either S. does not know the situation of the church referred to, or he wrote that sentiment without consideration. If he is unacquainted, he ought not to judge, if he does know, he ought to use more consideration.

But the great trouble, I suspect, is named in his first sentence. He has "too many calls." That tells the whole story. And now the house is up, there is no way that he can excuse himself from lending assistance. "I was hungry, and ye gave me meat—I was thirsty, and ye gave me drink—a stranger, and ye took me in—naked, and ye clothed me—I was sick, and ye visited me—I was in prison, and ye came unto me." When, Lord, did these things take place? When ye did it to the least of these my brethren.

L. K.

For the Christian Secretary.

REPLY TO WINDHAM COUNTY.

Mr. Editor,—My answer to the inquiry, "Is a brother justifiable in refusing to receive the elements of the Lord's Supper from the hands of a rum selling deacon," was brief and decided; perhaps too much so to be easily understood. I think W. C. has not taken my meaning; and as B. thinks the discussion was too limited, and without sufficient in scripture quotations, I beg to be heard again, if you can find room, and your readers time and patience. I love conten-

tion for light and truth. I am pleased with the spirit breathed through W. C.'s remarks. "He is my friend, who shows me my faults."

By saying, "No church has a right to retain in scripture, point out altogether different characters for church officers. 1 Tim. iii. 8. 'Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, and office of a deacon, being found blameless.' Acts vi. 3. 'Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom.' Here is the Scripture pattern for a deacon's character. He must be emphatically a good man, first proved and found to be sound in faith, and industrious, and in piety, and sound in character. Can this be said of one who, to use Judge Daggett's words, keeps a shop that is the very suburbs of hell? One who retails the cause of two thirds of all the evil under which community now groans? No, such a man is unfit to be an officer in the church of our Lord Jesus Christ?

The office of a deacon well used will purchase to a man a good degree and great boldness in the faith, 1 Tim. iii. 13; Matt. xxiv. 45, and xxv. 21. What deacon has ever increased his degree of piety, confidence, knowledge, usefulness, comfort, or respectability, by selling, wholesale or retail, the woe-kindling article, Ardent Spirit? No man in his sober senses ever thought it was an addition to his credit to be a grog seller. But when a professor of religion, an officer in the church of Christ, becomes a retailer, and spends his time in waiting on the filthy, obscene, and often profane inmates of a dram shop, the impropriety surprises description.

The evils of intemperance are to be attributed to their real cause, the existence of intoxicating liquor. The criminality falls first on those who make it, and on those who authorize the sale of it, (except as a medicine.) Secondly, it falls on him who sells it, and thirdly, on him who drinks it. And shall the deacon of a Baptist church stand in the second rank of those who work Satan's heavy artillery? God forbid! God has forbid it. Shall man disregard the prohibition?

The Baptists have given to the world the true principles of religious freedom. A church is an independent body, organized by Christ's authority, and amenable to him only as king and lawgiver. Of human governments the Baptists only ask, "Give us our Bibles, and let us alone." Each church has power to transact her own business—judge of the qualification of her own members—discipline, censure, or excommunicate them, as the case may require—Christ has given this authority to the Church, and to no other person or persons but the Church, nor has the church power to delegate this authority to others.

But church government and discipline, with all its responsibility, must rest with the church till our Lord's second coming. The appointment of officers, and the disposing from office, in case of expediency, lies only with the church. And though in weighty matters resort may be had to counsel, yet their power is only to advise, the decision and the responsibility still lies with the church. Acts xv. 22–30.

I said, if the church will not put away the deacon that will not leave off selling rum, every member ought to stop communicating. I did not mean, that one, two, or three, or half a dozen, ought to withdraw, and the deacon, and a few others, keep on. But I meant every member, that is, the whole church, minister, deacons, lay members, male and female, ought to know better than to go forward under such a difficulty. If a member does that which is a wound to the cause of Christ, the member or members should go alone with the transgressor, and in love tell him his fault, and seek to reclaim him. If unsuccessful, he should take one or two with him, and they should labor faithfully and prayerfully to convince him of his wrong, and bring him to repentance. If he is still incorrigible, let them tell it to the church. If the church receive the complaint, it must come to a speedy issue, for no church would admit a member under censure to communion; much less to call on such an one to officiate as deacon. But if the church, or a majority of them refuse to receive the complaint, they justify the offender, and disown become necessary to the crime. Here comes a divided state of the church, under which I said the whole church ought to know better than to attempt to celebrate the Lord's Supper. The reason is obvious; they would "come together, not for the better, but for the worse." "I hear there are divisions among you." I do not mean that they should lie in this situation, but in the true spirit of Christianity, arise and exercise gospel discipline, and put away those from among them who cause divisions and offences contrary to the doctrine of Christ. Rom. xvi. 17; 1 Cor. v. 13; 2 Thess. iii. 6, and 14. Let the majority convince the rest that there is nothing wrong in the deacon's "putting his bottle to his neighbor's mouth, and making him drunk," or let it be shown that there is a voice against those who are men of strength to mingle strong drink.

I would not nullify the power of the church to control her own members by gospel rules, nor would I have her show even in a subordinate manner, that she was in union when she was not—nor would I have her hold fellowship with those "who draw iniquity with cords of vanity and sin, as they were, with a cart rope."—Isa. v. 18; 1 Cor. x. 20, 21.

If the church to which I have the happiness to belong, were to fellowship a rum retailing deacon, and when complaints were properly brought against him, they should refuse or neglect to act, and to them, and should the church think best to hold a communion under these circumstances, I would renege against it. I would point out the evils of the deacon's practice, and show them that they would become partakers of his sin. I would appeal to the first principles of church confederation. I would take up the covenant, section after section, and the bible, page after page, and show that the church had engaged to be a holy people, governed by the word and spirit of Christ. I would tell them definitely, that I could not in conscience partake with those who are directly necessary to drunkenness.—And if the church went forward to the celebration under these circumstances, I would pray for her, but I would not go with her, for God has said, "Thou shalt not follow a multitude to do evil." Ex. xxiii. 2. And again, "If sinners cease their consent thou not." Prov. i. 10. "Withdraw yourselves from every brother that walketh disorderly." 2 Thess. iii. 6; 1 Tim. v. 5.

If the church should exclude me because I would not commune with a rum selling deacon, I would be excluded, and still pray that God would save the church from unreasonable and wicked men. I would try to convince them of their error, but would go down to my grave alone, weeping over the church. Shall we say to a pious Christian, I cannot communicate with you, for you have only been sprinkled, and Christ has commanded us to be baptized, and then sit down with the owner of a grog shop?

I would not subject a church to the arbitrary will of an individual, let him be ever so rich or gifted, or whatever office he might hold, and thus build a self-willed Baptist Babel, as W. C. would correctly

"We would enquire of the writer what birth he would assign to the rum wholesaler person, while he is disposing so effectually of the 'retailer'?"—*Exc. Sec.*

call it; but sound speech, show that an alcoholic poison, of "good" principles, if the present of W. C. this with the church reason. I would do the cutting prove of a nuisance, when der near him, culty in fellow understand, which might be found

YOUTH.

A meeting perance Soc 29th of Nov, 1834, was held by the Hiram Gregg and his wife, and other gentlemen in their church, certainly pr both to the and the new subject, and to produce the was gratified. Temperance year been in lation of ead, encouragement favor with d an auxiliary and was repy meeting. is required of said, "Old m The next perance Soc day the 1st d full and gen TH

OBITUARY.

Died, at S LEX, aged 61, a virtuous citizen, became a me soon after its standing in u He held fast his views on the means w effect the ben of his heart, he pel; and was the pecuniary portant insti was tenderly sorrow. In p pally in p regard to soc a prominent h and friend, and by no me temporal into the warmest The writer w has witnessed meeting, wha supplication h For severa health, which failing; his grave, his fa to the will had for so me some necessa settlement of different men to God's sis. "Behold peace."

CHRISTIANITY.

It is often a that dress is n affirm, mean cises of the h humility, and rectly; but if forms no p take. The so prohibit, and dress; and did the Holy Ghost were not irrel were of no co the heart? W but the apostle Indeed!—and not refer to the naps, and meri which many, themselves? should any on showing that ry, &c. Still against him, f aperson's wea and jewels. I religion, how ly mistook the dy's toilet, the own hair? T to specific pre the supervision would be little precepts and p in life, if it we heart of man, sity of heart, t Paul calls the the law of the

call it; but I would subject her to the power of sound speech that could not be condemned; I would show that a man who, for a paltry gain will retail alcoholic poison, is "greedy of filthy lucre," and is not of "good report," and as practice is the result of principles, if he continues to sell under the light of the present day, he could not be "sound in faith."

W. C. thinks if he could not in conscience go with the church, he would take a letter to a pure one. I would prefer excommunication, and for this reason.—If there must be a separation, let the church do the cutting and rending; and besides, I disapprove of a member belonging to a church at a distance, when there is one of the same faith and order near him. I think W. C. would find no difficulty in fellowshiping my views, if he were to fully understand them. I have aimed to avoid that which might give unnecessary pain, and wish ever to be found contending for the truth.

A BROTHER.

For the Christian Secretary. YOUTH'S TOLLAND COUNTY TEMPERANCE SOCIETY.

A meeting of the Youth's Tolland County Temperance Society was held at North Coventry, the 24th of November. Interesting addresses were delivered by the President of the Society, the Rev. Hiram Gregg, of the Methodist Episcopal Church, and by the Rev. Levi Walker, of the Baptist Church, and the Rev. Mr. Calhoun, and several other gentlemen. The facts and information communicated were well calculated to cheer the Society in their course. The cause of Temperance is certainly progressive. Its prosperity is essential both to the temporal and eternal happiness of man; and the new light which is constantly shed on the subject, and also the occurrences of every day serve to produce this conviction on the public mind. It was gratifying to hear that not a member of the Temperance Society in North Coventry, has this year been in any manner connected with the distillation of either brandy, or afforded it any aid or encouragement. The Youth's Society is obtaining favor with the public—since the previous meeting an auxiliary Society has been formed in Columbia, and was represented by their delegates in the County meeting. Although this is a period when much is required of every one, yet it may be emphatically said, "Old men for counsel—Young men for action."

The next meeting of the Youth's County Temperance Society will be held at Vernon, Wednesday the 1st day of January, at 1 o'clock P. M. A full and general attendance is requested.

THEODORE STEARNS, Secretary.
Tolland, Dec. 12, 1833.

[BY REQUEST.]

OBITUARY OF MR. SAMUEL WILEY.

Died, at South Reading, Mass. Mr. SAMUEL WILEY, aged 61. Mr. W. was respected by his fellow townsmen as an industrious man, and beloved as a virtuous citizen, and an exemplary Christian. He became a member of the Bap. Chh. in So. Reading soon after its organization in 1804, and retained his standing in unbroken fellowship to the close of life. He held fast the doctrine of salvation by grace; but his views on this subject did not lead him to neglect the means which God had appointed to carry into effect the benevolent purposes of his mercy. Hence he strove to give evidence of the reality of that gracious change, which had evidently been wrought in his heart, by obedience to the precepts of the Gospel; and was ever ready to bear his proportion of the pecuniary burdens necessary to sustain its important institutions both at home and abroad. He was tenderly alive to the welfare of the church. His property filled him with joy; its adversity with sorrow. In revivals he seemed more engaged, especially in prayer for the conversion of sinners. With regard to social relations, our lamented brother was a provident husband, an affectionate father, a cordial friend, and an obliging neighbor. Though he was by no means indifferent to the education and temporal interests of his children, yet he manifested the warmest solicitude for their spiritual welfare. The writer will never forget the fervency which he has witnessed at the family altar and at the social meeting, when the good man poured out his soul in supplication for his offspring.

For several months previous to his death, his health, which had generally been good, was evidently failing; but as he saw himself approaching the grave, his faith did not fail. He was fully resigned to the will of his heavenly Father, on whom he had for so many years relied; and having made some necessary arrangements with regard to the settlement of his estate, given salutary advice to the different members of his family, and commended them to God in prayer, he calmly fell asleep in Jesus. Behold the upright! the end of that man is peace.

CHRISTIAN SECRETARY, HARTFORD, DECEMBER 21, 1833.

DRESS.

It is often asserted, and we think, very mistakenly, that dress is no part of religion. If those who thus affirm, mean only that dress is not the internal exercises of the heart, penitence, holy fear, love, mental humility, and joy in the Holy Ghost, they speak correctly; but if they mean that the dress of a Christian forms no part of practical religion, it is a gross mistake. The scriptures, in several instances, expressly prohibit, and enjoin, in reference to articles of dress; and did "holy men of God speak, moved by the Holy Ghost," and forbid articles of dress which were not irreligious, and enjoin forms of dress which were of no consequence, as the fruit of the Spirit in the heart? Who presumes to say? O no, says one, but the apostles speak of "ornamental" articles, only. Indeed!—and are we sure that "costly array" does not refer to the cost of broadcloth, cashmeres, grode-naps, and merino circassians, as well as trinkets, with which many, both solvent and bankrupt, bedizen themselves? Who will attempt to prove that? And should any one suppose himself to have succeeded in showing that costly array means ornaments, jewelry, &c. Still the decisions of courts of law are against him, for courts have decided that a bequest of a person's wearing apparel included her gold beads and jewels. If these things have no connection with religion, how came it that an inspired apostle so greatly mistook the dignity of his office, as to invade a lady's toilet, and teach her how she might not dress her own hair? The truth is, vital religion is subject to specific precepts in its exterior fruits, as well as to the supervision of more general principles, and there would be little or no difficulty in understanding these precepts and principles, and reducing them to practice in life, if it were not for a corrupt propensity in the heart of man, inclining to evil. This corrupt propensity of heart, this remnant of the old man, is what Paul calls the "law in his members, warring against the law of the mind."

It is the work and tendency of piety, to subject these unholy propensities, and bring them, even every thought, into subjection to the obedience of Christ. To accomplish this, the agency of a child of God is indispensable, for the grace of the spirit never does more than strongly incline one to do what he knows is required, or to discipline him from doing what is wrong.

For instance, a pious man is about to procure new clothing. Will religion count him out just so many dollars for it, and put the rest out of his reach? By no means. Religion addresses herself to his conscience only, and whispers him to imitate his Redeemer, instead of conforming to the customs of the world; which says to his pride, "do as we do; religion does not consist in dress." There is no compulsion in making his decision, grace has done all she will do, by inclining him to righteousness; himself must decide whether he will obey her voice, or go for the world.

The same is true of females. God has given them his word, which is perfectly plain; he throws no cord about their hands or their purses, to compel them by force to obey it, themselves must decide what they will do, and how they will dress.

At the bar of God, apologies which are now forced upon the conscience for violations of it, will only form so many faggots around the soul, to consume its hope of admittance into the society of those who had washed their robes, and made them white in the blood of the Lamb.

THE CATHOLIC HERALD.

This is a paper devoted to the interests of his holiness, the Pope, and is published in Philadelphia. If common or Christian courtesy require us to call the Pope "holiness," we are so blinded by his late proclamation against liberty in Portugal, (all other things aside,) as not to perceive it.

Some weeks since, we received a copy of the Herald, directed to the "Christian Secretary, Hartford." Such an event was unlooked for, and deemed inexplicable. We took the paper, however, and, nothing offended, read and laid it by. In the succeeding week, another Herald reached us as before, and though no thing was said requesting an exchange, we acknowledge our weakness, so far as the fact goes to prove it, that we forgot, at the moment, that the paper sent us was the Herald of Romish Infidelity,—the advocate of a church, doomed to perdition all without her pale, and to Purgatory, very many within it. With feelings of the utmost good will and pleasantness towards the editor of the Herald, we ordered it placed upon our exchange list, and the Secretary was accordingly sent them. We are now politely accused, in the Herald of Dec. 12th, of sending the Secretary, for the "first time," with the article headed, "The Odds makes the Difference," scored for their particular notice. The motives imputed to us by the editor, for doing this we could not object to, provided the facts in the case were truly stated; which happens not to be the case. We are bound in self-defence, to explain them.

First,—The Secretary containing the objectionable article, bears date November 30, which, we believe, but are not positive, was one week before we sent a paper in exchange. How then, came that editor by the Secretary of the 30th? Ans. We have, in our employ, as a printer, a respectable man, who is a Roman Catholic, and who says that he sent the Secretary of Nov. 30, scored as above, by himself, to the Herald office, at Philadelphia. If he who sent the Secretary to his brother Catholic, put no mark upon it, and one sent by us followed it the next week, the editor of the Herald might naturally suppose that the "scored" paper was sent by us. Herein we blame him not; we only wish to exculpate ourselves from his charge.

The facts above stated, we hope will be satisfactory to all; for we are not desirous of throwing our remarks unadvisedly in the faces of those from whom we differ; though we feel no fear of exposing what we think erroneous in religion. Of the notes and explanations appended to our article, as published in the Herald, we say nothing, only, that in regard to what is said by us of the murderous inquisition at Goa, the editor denies nothing, but resorts to recrimination for defence; dragging in to his aid the popular commotions of Munster, and persecutions of New England. We can only say, that we condemn them all. As to argumentation with the gentleman, we consider it no part of our duty; and the less so, as enough are already engaged in the controversy.

If we mistook the sending of the Herald twice in succession, as indicating a desire to exchange, we shall feel obliged to the editor if he will inform us of his real motives in sending it at all, either scored or unscored; and pledge ourselves to comply with his wishes by continuing or discontinuing the exchange, as he shall please to indicate.

We have before us the Minutes of the 126th Anniversary of the Philadelphia Baptist Association held at Philadelphia, Oct. 1, 2, 3, and 4, 1833. Eld. J. S. Jenkins preached the introductory sermon, from 1 Pet. i. 3, 10; Eld. J. H. Kenard, Moderator, from Eld. Levi Tucker, Clerk. Churches, 30—Ordained Ministers, 31—Licentiate, 12—Baptized, 728—Excluded, 42—Restored, 10—Died, 41—Whole number, 4,974.

The Corresponding Letter shows, that ever since 1742, the faith of this prominent and numerous body has remained the same; and that the churches are still united and harmonious; notwithstanding their engagedness in the varied field of gospel labors, to which so many are devoted. Our brethren of the self styled Old School, may, in this instance, find an example of age, stability of faith, and enlargement in action, accompanied with spiritual prosperity, which may go far to allay their fears, that the Saviour, the Father, the Holy Ghost, the Cross, the Church, and grace, are all, in danger of losing their glory, by the spread of the Bible, of the preached gospel, of the printed gospel, and the early instruction of children in things pertaining to righteousness. We would recommend an exchange of names, for we believe "Old School" is an appellation ill befitting a union with the word Baptist, when he who assumes it, prides himself in opposing a life of labor, to make known the great salvation.

ABINGTON BAPTIST ASSOCIATION.

The Minutes of the 26th Anniversary of this Association have been forwarded to us. It was held at Scott, Wayne Co. Pa. Sept. 4th and 5th. Sermon by Eld. John Miller, from Eph. iv. 3. Charles H. Hubbard, Moderator, and John Miller, Clerk. Churches, 15—ordained ministers, 12—licentiate, 4—baptized, 152—total, 1,122.

The exhibit of the state of the church is cheering; and of the spirit which pervaded the Association, every one will approve when he reads the following extract from their Minutes, and considers the kind of neighbors surrounding the churches.

Resolved, that we utterly disclaim any responsibility for the opposition which has been manifested by periodical publications or otherwise, by those who profess to be Baptists, to the cause of Missions, to the publication and distribution of the Bible, to the Bible instruction of the young in Sabbath Schools, and to other benevolent efforts and religious charities; and that we are not to be made or held accountable therefore.

Resolved, That we consider the "Baptist Repository," the "Baptist Register," the "Christian Secretary," the "Christian Watchman," the "World as it is," and as it should be," the "Religious Narrator," the "American Baptist Magazine," and the "Baptist Tract Magazine," as worthy of circulation and perusal.

Resolved, That this Association become auxiliary to the "American Baptist Home Missionary Society," and shall upon the church, and our labors will hereafter prove that we consider "Our field is the world."

Resolved, That while the signal success, with which God has crowned the efforts to convey the messages of grace and salvation to the inhabitants of Pagan lands, evinces his approving benediction, it also calls for our most grateful, yet humble acknowledgments; and the Association would cherish the hope, that our prayers, our contributions, and our labors will hereafter prove that we consider "Our field is the world."

Resolved, That we continue to urge upon all the members of the churches in the Association, the increasing importance of abstaining from the sale and use, as a drink, of ardent spirits; and we hope our friends will be every where active and useful in promoting the cause of the temperance reform.

CONGRESS.

We have hitherto inserted none of the doings of Congress, because not much has been done. Hon. Andrew Stephenson, of Virginia, was elected Speaker of the House, on the first ballot. In the House of Representatives, the standing committees are appointed; and in the Senate, a resolve was passed to appoint them by ballot, instead of having them named as usual, by the Presiding Officer.

The subject of removing the deposits from the Bank of the United States was early before both Houses of Congress, and from the first moment of its introduction, evidence was given that the feelings of members were deeply excited by it, and we see no reason to doubt that the excitement will increase as debates are multiplied, till that alone may be the lion of the loudest and longest growl of the session. The bill for the disposal of the public lands, passed at the last session, was returned to the Senate by the President, accompanied with a yard long message, containing lots of reasons for putting his veto upon it to be had done. Mr. Clay has laid in another bill for the same object, and Mr. Calhoun has also laid in a bill for the repeal of the Force Act, so called.

The Secretaries of War, and Navy, and Post Master General, have severally reported the state of their departments. The former two are reported as prosperous, and fairly above board,—the latter as prosperous and useful, but as having extended its operations beyond its income. One order of the President issued to the army, is worthy of all praise; we mean an order by which all military parades of the troops on the Lord's day, are forbidden.

We hope to give our readers a regular, though condensed report from Congress, as soon as their preliminary business is disposed of; Christmas forms one of these preliminaries.

THE OHIO REVIEW.

We have received an early number of this paper, (and cannot say whether it was No. 1, for some dastard has purloined it,) published at Cuyahoga Falls, Ohio, by Messrs. H. Canfield and T. P. Spencer, of this city. They give to the public a large and handsome sheet, well filled. No one acquainted with the publishers, as we have long been, will doubt their ability to furnish a well conducted and executed journal. Their prospectus indicates a moderately democratic course.—Their long established, industrious, and business habits, entitle them to the confidence and patronage of the rising and worthy community with which they have embarked their fortune; may abundant success be awarded them.

Bro. Morgan J. Rhees, of Trenton, will accept our thanks for a copy of the Minutes of the New Jersey Baptist Convention. The Report of the Board contains a fair exhibit of the labors performed by the servants of Jesus in its employ; not of one only, but of all; and the results of such labor in every place to which funds had been appropriated. This is as it should be. It is manifest that great care, as well as liberality and energy, has marked the proceedings of the Executive Board.

Without undervaluing any measures of the Convention, we cannot withhold our approbation from the resolution passed to raise funds for the specific object of furnishing their missionaries with tracts from the Baptist General Depository for distribution. This is thought worthy of imitation by our own Convention. One thousand nine hundred and fifty-nine dollars were expended for missionary purposes, during the year.

The storm which commenced here on Monday, and became a long continued gale, was more severe at New York and along the coast, than here. The roads along the sound were flooded, so as to be impassable in many places, by the water driven in from the sea. The New York papers contain extended accounts of damage in the loss of vessels, breaking up of wharves, destruction of property on the docks, injury to buildings, &c. &c. To what extent the storm reached, is not yet known. There is reason to fear that loss of life has followed the loss of property, which is yet unknown.

American Anti-Slavery Society.—This society was formed by a Convention of highly respectable citizens from many of the State, convened at Philadelphia, Dec. 4, 5, and 6. We have not room this week to go into particulars, more than to say, that Arthur Tappan, Esq. a well known philanthropist, was chosen President; and 27 gentlemen from different States and Territories, Vice Presidents. Elizer Wright, Jr. Sec'y of Domestic Correspondence. Wm. Green, Jr. of N. York, Treasurer. Wm. L. Cox, of New York, Rec. Sec'y. A Board of Managers consisting of 74 names was appointed.

At a Special Term of the County Court, holden in this city on Thursday, the 19th Dec. 1833, James G. Bolles, Esq. was appointed Clerk of the County and Superior Courts for the county of Hartford.—Com.

"NO MAN LIVETH TO HIMSELF."—Mr. Norman Smith Jr., of this city, whose death was mentioned in our paper two or three weeks ago, after making provision for his family, has we understand by his will bequeathed

To Amer. Board of Com. for For. Miss.	\$3000
To American Home Missionary Society,	2000
To American Bible Society,	1000
To American Tract Society,	1000
To American Education Society,	1000
To American Sunday School Union,	1000

He has also made these Societies residuary Legatees of his estate, from which bequest it is believed, they will realize more than the amount of the specific legacies above named.

He had but recently subscribed \$2000 for the erection of a meeting house for the Free Congregational Church, of which he was a member, and left them in addition about \$1400. He also made a number of bequests to his friends, and to several charitable institutions in this city, to wit:

To the Retreat for the Insane,	\$300
To the Female Beneficent Society,	200
To the Orphan Asylum,	200
For the benefit of the Widow's Society,	100

Mr. Smith did not like many others, hoard his property during life, and consent to yield a portion to be devoted to objects, only when unable longer to retain it; but feeling that he was merely a steward of what he had received, he has ever been an example to young men, of judicious and liberal charity, and for many years has been active in every good work. He was a mechanic who acquired his property by his own industry and died at the age of 35 years.

Amiable in his disposition, upright in his dealings, and truly christian in his life, he was universally respected and esteemed.—*Connecticut Observer.*

INDIAN MISSIONS.

We are permitted to copy the following extract of a letter from brother Charles E. Wilson, missionary among the Choctaw Indians, west of the Arkansas Territory, to H. Miller Jun. of this city.—*Bap. Week. by Journal.*

Choctaw Agency, Indian Territory, Nov. 6, 1833.

Dear Sir,—For some cause or other, I have failed to write you till now. Since about the 25th of August, I have had three attacks of the bilious fever.—From the last I am now recovering.

There has been a great deal of sickness, and many deaths amongst the Choctaws during the last three months. In no village, town or city within the United States, has the Cholera proved so fatal, as has the bilious and other fevers proved, amongst these Indians. There is scarcely a family that has not been visited by death. Indeed, in some instances, whole families have fallen victims to the common enemy.

But the sickness in this part of the country has not been confined to the Choctaws; the whites have shared largely in it; but owing to their application to medical aid, deaths have not been so frequent among them, as among the Choctaws.

I do not know that the cholera has taken off any of the Choctaws, but we have had it very near us. It has been at Ft. Smith, thirteen miles distant; at Fort Gibson, seventy-five miles distant;—and in the Cherokee nation on the opposite side of the Arkansas river. The unusual amount of sickness that has been realized in this section of country recently, is, in part, attributed to the extraordinary overflow of water from the Arkansas last June.

Mr. Lewis and his family are very ill, and have been for a long time. Mr. Lewis himself is in a precarious state. I was informed by a physician, a few days ago, that he was laboring under a disease from which it was not likely he would recover; though it might not terminate his existence for a considerable time. He has sent for me three times; I intend to visit him as soon as my health will allow. He lives about seventy five or eighty miles distant, if I go the road; but if I go through the wilderness, not so far.

I expect to spend the winter and spring in visiting the Choctaws in conjunction with Mr. Birch, a native preacher. Mr. Birch has not been in the nation but a few weeks.

Owing to the heavy losses the Choctaws on Arkansas suffered from high water last summer, and for the great amount of sickness they have just realized, they are in a very unsettled state. They are about moving to the interior and other parts of their country. It is not probable that there will be much of a settlement of Indians just on the river.

Government will for a while, support fifteen schools in the Choctaw nation; twelve district schools, and three high schools. The school houses will be built next summer.

To take the Indians in a mass, in this western country, they are in a deplorable state. There are many serious evils operating against their temporal, as well as their spiritual salvation. But the Lord, through human instrumentality, is able to save them from both temporal and spiritual destruction.

CHARLES E. WILSON.

Dr. Cooper has resigned the Presidency of South Carolina College. He is to be detained in the institution as a Lecturer on Chemistry, but will have no agency in its government. 'Thus,' says the Columbia Times, 'the College can no longer be said to be under the influence of Dr. Cooper.'

The Globe states that letters have been received at the War Department, from Henry L. Ellsworth, Esq. giving the important information, that as commissioner on the behalf of the United States, he has concluded Treaties with the united bands of Ottos and Missouries, dwelling on the river Platte; and with the four confederated bands of Pawnees, residing on the river Platte, and the Loup Fork.

Two dead whales, one 117 and the other 87 feet long came ashore on Assanague beach, Md. They were quite whole and it is supposed that the large one will yield 300 barrels of oil. The cause of their death is not ascertained.

MARRIED.

In this city, by Rev. G. F. Davis, Mr. Epaphras Roberts, to Miss Elizabeth Barnard.
At East Windsor, Col. E. L. Phelps, to Mrs. Clarissa Sparhawk, daughter of the late Dr. Porter.
At Wethersfield, by Rev. Mr. Clark, Mr. Abijah North, of Berlin, to Miss Mary North, of the former place.

DIED.

In this city, Mr. Harvey Cunningham, aged 63.
At East Haddam, (Millington) John Chapman, Esq. aged 100 years.
At Waterbury, Rev. Samuel Porter, of the Baptist denomination, aged about 53.

At Woodstock, Sept. 19th, of a distressing illness, Wm. Wallace Corbin, son of Mr. Eleazer Corbin, aged 5 years. This child was remarkable, not only for vivacity and sprightliness, but for urbanity of manners, and sweetness of disposition. During his severe sickness he evinced a firmness, fortitude, and patience far beyond his years.—*Connecticut.*

LYCEUM NOTICE.

At a meeting of the Ciceroian Lyceum, held at the Conference room of the North Church on Mo. day Evening the 16th inst. a Constitution was submitted and adopted, revoking the former. By an article of the new constitution, it is provided, that the Society heretofore known by the name of the "Ciceroian Lyceum," shall be called the HARTFORD LYCEUM. The following named officers were elected under the new Constitution.

NATHAN JOHNSON, Esq. President.
JESSE OLNEY, Vice President.
H. WALKLEY, Secretary.
L. KENNEDY, Jr., Treasurer.
EDWARD GOODMAN, Editor.
P. A. GOODWIN, Executive Com.

The following resolution will be the subject of discussion on Monday Evening the 23d inst., at the Conference room of the North Church.
Resolved, That adversity tends more to rouse the energies of the mind, than prosperity.
Exercises to commence at half past 6 o'clock.

H. WALKLEY, Sec'y.

GOODRICH ASSOCIATION.

LECTURE on Friday evening, Dec. 27th, at 7 o'clock, by Wm. J. S. Hamersley.
SUBJECT—"Poetry."

NOTICE.

The Hartford Temperance Society will meet in the Baptist Church on Wednesday evening Dec. 25th, at 7 o'clock. An Address to young men will be delivered by Mr. Charles C. Townsend, a student of Washington College. The public are respectfully invited to attend.
Dec. 20, 1833.

NOTICE.

The Rev. C. S. Henry will deliver an address before the Hartford Co. Peace Society, on the 25th inst. at half past 2 o'clock, at the Centre Church, after which a collection will be taken up in behalf of the Society, and an opportunity given to those who wish, to join the Society. The friends of peace and the public are invited to attend.
Hartford, Dec. 21, 1833.

NOTICE.

The Baptist Church in Waterford have agreed to hold a protracted meeting at their Meeting house, to commence Tuesday, January 14th, 1834, at 10 o'clock A. M. Ministering, and other brethren are affectionately requested to come and help us.
FRANCIS DARROW.
Waterford, Dec. 10th, 1833.

JUST PUBLISHED, AND FOR SALE BY
HENRY BENTON,
A Stereotype Edition of
BOTHAM'S COMMON SCHOOL ARITHMETIC.
TIC.

To which is prefixed an Alphabetical Index to Rules and Subjects, and added an Analysis of the Arrangement; and contains many original improvements, not in the First Edition. Particularly designed for the use of Common Schools.
Dec. 21. 49

THE PENNY MAGAZINE
OF THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

Reprinted from the London edition.
BY WILLIAM JACKSON, NEW-YORK.
THE above very valuable and popular publication is received in monthly parts, by the subscriber. Each part contains 44 pages, and is illustrated with from 20 to 30 admirably executed wood cuts.

The contents are such as may be expected from the title; a highly valuable and agreeable variety of subjects, appertaining to "Useful Knowledge," are presented; and information important to all classes is given in a clear and plain style.
The Penny Magazine is printed from stereotype plates, and its immense circulation, both in England and in this country, enables the proprietor to offer it at the low price of \$1 50 per annum.
The public are respectfully invited to examine this work at the Store of

RODERICK WHITE,
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Where subscriptions will be received.
Roderick White also receives subscriptions for the PENNY CYCLOPEDIA.
Dec. 21. 49

JUST PUBLISHED, AND FOR SALE BY
E. HUNTINGTON & CO.
A System of
MODERN GEOGRAPHY,
For Schools, Academies, and Families, designed to answer the two-fold purpose of a Correct Guide to the Student, and of a
Geographical Reading Book.

CONTAINING preliminary explanations and exercises on the map, and comprising about 150 Descriptive Pieces, or Lessons, succeeded by appropriate Questions, and exhibiting the most prominent natural features and chief productions of the five grand divisions of the Globe, and of its respective countries; together with the varieties of the human species, and the distinguishing characteristics, the languages, manners and customs, government and religion, of the several nations.

Illustrated by a variety of Cuts and Tables, and
AN ATLAS.

By NATHANIEL G. HUNTINGTON, A. M.
This work is highly approved by the few Teachers and others who have had an opportunity to examine it, and is thought to possess facilities and advantages, which, in connexion with its low price, as they become known, will insure for it an extensive introduction into our Schools.
Teachers, School Committees, Parents, &c. are respectfully invited to call and examine it, at E. HUNTINGTON'S Engraving Office, or at the Book-store of HENRY BENTON, north-west of the State-house. A very limited opportunity only has yet been had to exhibit this work abroad,—as a specimen, however, of the favorable reception it has met with in this city, the following expression of opinion from one of our principal Teachers is annexed.

"Mr. HUNTINGTON,
Sir,—The examination of your "System of Modern Geography," has afforded me much pleasure. The plan and its execution are excellent. The attention of the pupil is directed more immediately to those prominent topics which his memory will be likely to retain; and the general descriptions are given in a style which cannot fail to interest and instruct. The combination of geographical and historical instruction with reading lessons for schools, has long been with me a desideratum. The plan of your book contributes essentially to the furtherance of this object. On the whole, I am confident that your Geography will hold a high rank among the many excellent systems now in use."
December 14. 48

POETRY.

For the Christian Secretary.

What meanest thou, O sleeper? Arise.—JONAH i. 6.
 Arise sleeping Christians, 'tis high time to rise,
 The day-star is beaming in yon eastern skies;
 The *Burman* and *Karen* are asking the way
 To Him who is brighter, far brighter than day.

Behold! what thick darkness hangs over the earth,
 From the East to the West, from the North to the South;
 The lab'rs are fainting—Oh! let them be stay'd
 Arise, sleeping Christians, and give them your aid.

Our churches, they languish when saints are at ease,
 And when Zion mourneth the enemy sees
 The tares he has planted luxuriantly yield—
 Arise, sleeping Christian, ere thy doom is seal'd.

Hark! hark! there's a voice, it proceeds from above,
 It calls us to labor, to hope and to love;
 Oh! will ye not heed it for Jesus' sake?
 'Tis the voice of the Spirit, it calls thee to wake.
 Hartford, Dec. 1833. JUSTITIA.

THE HAPPY INVALID.

Translated and abridged from "Le Semeur," for the Sunday School Journal.

During a visit which I paid to Switzerland in 1820, I was told of a poor man in the country, as remarkable for his piety as for the extraordinary sufferings with which he was afflicted. All that I heard gave me a strong desire to know this humble professor of the faith of Jesus Christ, and I begged a person who frequently visited him, to accompany me. We accordingly started together early the next morning.

After a walk of some length, we arrived at the hamlet of Planchamp. "It is here that our paralytic lives," said my guide, opening the door of a small hut left half open, according to the custom of the village. There was no one in the first room; but on entering the second, we found the object of our visit.

I had known that his condition was worthy of deep commiseration, but my imagination had not approached to the reality of his state.

On a small bed was extended a body which seemed lifeless, and whose livid head had fallen backwards. The fetid odour which arose from his flesh, seemed to be already in a state of decay, was made more disagreeable by the heat of the season. At the first view I felt such a sensation of horror that I was on the point of withdrawing, when the desire of seeing the power of the gospel manifested in that poor creature, revived and overcame my emotion and repugnance. I sat at the foot of the bed, and the lady who accompanied me, addressing herself to the sick man, said, "Well, R—, are you alone this morning?" "Yes ma'am," he replied, "my wife has gone to town; it is market day. But I am not entirely alone, for it seems as if I were always with Him, who keeps my heart entirely happy." "That is very true," replied Mrs. —.

"When God gives us grace to hold communion with Him, we know neither solitude nor vacancy, for His presence consoles and strengthens us." "Ah! I know it, ma'am; and it is on that account that, notwithstanding I appear to be miserable, I am happy, yes—very happy."

He uttered these words not very slowly and with a tone of truth which was solemn and impressive; it was like a declaration of the Spirit of God against the vanities of the world.

The extreme distortion of his features appeared to me at first to be the only expression of his countenance; but in looking at him attentively, whilst he spoke, I was struck with discovering in his holy calm the traces of that inward happiness he was speaking of. In order to appreciate the effects which had been produced on this invalid by faith in Jesus, and the power of the Comforter, it is necessary to know the condition in which he found him.

He who affirmed from the depth of his soul that he was happy, very happy, not only possessed none of the false sources from which the world expects happiness, but was even destitute of those which are most necessary for the present life, and was dependent on the aid of charity. Sick to such a degree as to be compelled to lie on his bed in the position of one on a cross, with his arms extended, he could not change his position nor move his arms in the least degree. Yet notwithstanding this impossibility of motion and the apparent decay of his flesh, the agony he suffered, if any part of his body was touched, was so great that he could not restrain his cries.

Some pious individuals, moved by his calamity, have done what they could to contribute to his comfort. As it was impossible to carry him to another apartment, they have made a protection from the damp walls, and arranged a contrivance by which he could be raised with less pain. His bed was placed near a small window, through which he could have a glimpse of the sky and of an old tree which shaded his room. An open Bible lay upon the table showing the marks of constant use, and seeming to be ready for some friend of his soul to read to him; for in this respect, too, he was entirely dependent.

Seeing that he could converse without fatigue, I asked him to relate to me how he had attained to the peace which he appeared to enjoy. He replied in nearly the following language.

"It is five years, sir, since I have been in the bed in which you now see me. I was fifty years old when the disease seized me, since which I have been obliged to be treated as an infant, for I cannot help myself in the least. Alas, sir, during all the time that I was well, I sinned against God, more than any other man did, and I should doubtless have continued in that dreadful course of life, if God in His mercy had not compelled me to stop by sending me this great affliction. Judge, then, what mercy he has shown me in drawing me by force from that wicked life. But you cannot imagine how great a sinner I have been. When I think that I have lived so long like a brute, without knowing or loving Him who has created me, and from whom I have received every thing! Alas! men often act as I did; whilst God bestows health and abundance, they become proud and make a bad use of the blessings, as if they thought all could never end. The Lord had pity on my soul. He made me feel that my strength did not belong to me, by taking it from me. It took place in this way.—I was working one day near the torrent of Vevay, and was obliged to remain for several hours with my feet in the water. That evening I felt great pains in all my limbs, and soon after I was unable to leave my bed.

"For fifty years I had received with ingratitude all the blessings of God; not loving him, I thought neither of praising or blessing him, and I even went so far as to blaspheme against him. This just punishment of my sins was necessary, that I might be led to pray that he would have mercy on me.—The Lord hath chastened me sore, but he hath not given me over unto death."

"But I did not understand at first why it was necessary that I should become so miserable. During my whole years, my great sufferings, which went in interesting ways made me more wicked. I cursed

ed, like Job, the day that I was born, and accused God of abandoning me.

"Irritated against all the world, I was cross to my poor wife, who takes care of me, notwithstanding, with great patience. As I could no longer work, we were in poverty; my wife could not do every thing; and without the pity of the people in the village, we could not have existed. You can imagine ma'am, that having no rest of body or mind, I became dreadfully unhappy.

At the end of those two sad years, a lady came from Vevay, to spend the Saturday and Sunday of every week, for the health of herself and children. Having heard of my situation, she was touched with it, and had the goodness to come and see me.

"Ah! I wish I could tell you the good which her visit did me. From the moment she was with me, it seemed that my distress was mitigated, and that my heart was no longer the same.—There was something in all her manner that consoled me without my knowing how. She told me, upon going away, that she would come again and see me, and that I wished, she would then read to me from the Bible, assuring me that it was only in the word of God that she could find any thing to encourage me.

"The interest which she manifested made me accept the offer with eagerness; and from that moment, that dear lady, forgetting that she had come here to breathe the fresh air, passed at my bedside nearly the whole of the time she was in the village. She read to me the Scriptures, choosing the portions which she thought suited me best, then explaining what she had read, often praying with me, speaking to the Lord, and begging him to instruct and comfort me; so that whilst my outer man was perishing day by day, the inner man might be renewed within me by Jesus Christ. Soon I knew that I was passing from death to life, for I perceived the peace of God who had pardoned my sins, and I was sure that he would and could deliver me from my wickedness, my ingratitude, and my misery.

"I ought to be very different from what I am, for I have none of the temptations of the world, they are things with which I have nothing to do; and which do not affect me. Yet I continue to sin much, I fall into impatience and into all kinds of evil thoughts. It is doubtless God's intention in prolonging my life to take from my heart all the evils which are there. They say in the village—'It is over with him, he will not live long; but the thoughts of the Lord are not as our thoughts, and his ways are not as our ways. He has caused me to live to this day, that he may show me his mercy. I know not how it will be for the best. His will, not mine be done! He knows what is good for me, and he will do it. I wait for his deliverance, and my soul will rejoice to meet my God and Saviour, to be with him in a happy eternity.'"

Affected even to tears by what I had seen and heard, and thanking God that he had called me to contemplate his glory manifested in this interesting disciple of Jesus, I felt that the Christian faith and the power of God were in full view before me.

We addressed to him a few more questions, to which he replied with pleasantness and serenity. Having asked him if he could sleep, he answered, "Very little sir; sometimes, perhaps, I can sleep for a quarter of an hour, then I am very well satisfied." "How?" said I. "Do you not sleep any more than that at night?" "No, sir, but it is the same thing, I am not tired; on the contrary, God is with me by night as well as by day, and I have always something to enable me to bear my calamity with patience, when I think on Him and on the mercies he has shown me; I reflect within myself on all his promises, and I occupy myself with them."

Being asked if he ever felt lonely, he said that scarcely any one called during the week, and that he was generally left entirely alone, as his wife only left her labor in the field to prepare their meals, but on the Sabbath he was frequently visited by pious persons who came to pray with him and read the Bible.

Upon my entering the chamber of —, I had supposed him to be very wretched, but how my opinion was changed as soon as I heard him speak and saw the expression of his countenance! He was in truth dreadfully afflicted, but he knew that God chastises those whom he loves, and he judged that there was no comparison between the sufferings of the present life, and the glory to come, which is soon to be revealed to him. He saw death approaching gradually in its most awful form; but he knew that the gift of God is eternal life through Jesus Christ our Lord. He was unable to move, and reduced to a state of entire dependence, being able only to move his eyes and tongue; but he was free in the most elevated and truest sense of the word, for having been redeemed from his vain manner of life by Jesus Christ, he was no longer the slave of sin, but had part in the glorious liberty of the children of God. Joyful in hope, patient in tribulation, persevering in prayer, he was seen to be sorrowful, but always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

From the New York Observer.

Sept. 16th.—The Sabbath in Paris. They say with truth—"There is no Sabbath day in Paris." I did not go out to the review of troops in the Place Carrouel yesterday morning, although my lodgings are within three minutes walk. Nor need I give a reason. My way to a Catholic Church, whose service I wished to see before the hour of Protestant worship arrived, permitted me to pass through the Tuilleries and the Palais Royal. I noticed, that the workmen, making repairs on the Tuilleries, in the absence of the Royal family, were all engaged, as in the week days. Nothing appeared different, except, it being nearly ten o'clock, that the increased bustle of a Paris Sunday began to develop its symptoms. There were more troops in motion. About five-sixths of the shops in the Palais Royal, and in the streets, through which I passed, were open as on other days. The carts, and workmen, and the lowest orders of the people were all alive, and about their business as usual.

The service of the Church happened to be the funeral of a military officer, and mass for his soul. A train of mourning coaches were at the door, the front without and the interior of the Church were hung in black, and a military guard surrounded the coffin, which was elevated in the centre of the chancel. The guard did not uncover—it being inconvenient, I suppose—as they had a part in the service, and could not so readily manage their muskets. The drum occasionally mingled its muffled beat with the deep and awful chant of the choir—truly awful in the vulgar sense, and for the badness of the performance. The almost incessant ringing of a sort of hawk's bell gave token of the order of service, of the evolutions and genuflections of the sacerdotal tribe, &c. But more than a hundred people, besides the performers, were present, and those were of the lowest classes. At one place, when a signal was given for kneeling, all prostrated, I stood alone, and felt a little awkward. But no one noticed me to bid me—"do so too."

The license here, even in a Catholic Church, is too great for such interference to compel the show of "will worship." The authority of the priests is gone. They were indeed a miserable looking set, but apparently well fed and fat. The long tapers were numerous, and at the close of the service were borne in procession to the front porch, when the corpse was taken out, and carried to the grave. Before the service was closed, as the procession was moving and chanting towards the door, ladders were brought into the chancel by men in short sleeves, who began to pull down the mourning drapery. Not the least solemnity, nor any apparent sense of the place and occasion, marked any part of these doings. The coffin was thrown into the hearse, and drove off, as if it had been a log, while a few passers by stopped a moment in the street to look on.

In the "Stranger's Diary" of Galignani's Messenger of Saturday, the object of which is to afford for each day what might with propriety be called "the bill of fare," or the objects worthy of a stranger's attention,—after having announced the religious services, Protestant and Catholic, for the Sabbath, the following notices were also given in the same paragraph:—"Museum of the Louvre, (open) from 10 to 4 o'clock; parade with military music, Place du Carrouel, national guards and troops of the line at 9; Palace and Gallery of pictures at Palais Royal, 1 to 4; Hotel de Ville, 12 to 4; Conservatoire des Arts and Metiers, 10 to 4; Fete at St. Cloud; Races at the Champ de Mars; Trivoli, grand fete; Ball at the Wareshall d'Eté on the Boulevard de Bondi, and at La Chaumiere, Boulevard de Mont Parnasse; Combat d'Animaux Barriere du Combat, 7 in the evening."

Such were the notices in the same sentence which gave us direction where we might find English and American religious service, and the most remarkable Roman Catholic solemnities, as if we would of course wish to see as much as we could of all the races, balls, fetes, &c. as well as to visit the churches and chapels.

The annual Fete, or Fair at St. Cloud, lasts three weeks, and draws immense crowds from Paris, (it being five miles down the river,) on each of the three Sabbaths. As I returned from the English Church service at the Hotel Marbeuf, Champs Elysees, about one o'clock, the roll of carriages of all sorts, men on horseback, and people on foot, were down both sides of the Seine in one mighty torrent towards St. Cloud, and the sound of their movement for two or three hours along the Rue de Rivoli and over the Place de Concorde, opposite my lodgings, was like perpetual thunder, murmuring in the clouds. This fete and the races at the Champ de Mars, both being in the same direction, constituted the great attractions of the day.

There are many other provisions for the Sunday amusement of the Parisians, as the above notices will show. The Galleries of the Louvre, the royal apartments of the Palais Royal, &c. are open to the Parisians every Sunday. The Sabbath here is a fete, the great day of amusement. The Catholic churches have accommodated their principal services, which are all badly enough attended, to this state of things, and they are over at 10 o'clock, A. M. The shops, which are generally open in the morning, begin to shut up in the afternoon for the public amusement. Mechanics, manufacturers, and builders very generally go on with their tools, and the mason's hammer and carpenter's tools are heard in all directions.

And is this the great city of a Christian land in the 19th century? And is Paris France? Alas! alas! who, and what influence shall turn this people unto God? Is there any redeeming, instrumental power in the nation?

CONSTANTINOPLE IN 1831.

FROM THE JOURNAL OF AN OFFICER.

Last Friday we went to see the Sultan on his weekly visit to a mosque, to hear divine service. It was on the Pera side of the Bosphorus. About five thousand infantry, with a powerful band, were drawn out in one line from the entrance of the place of worship, to receive him. They must have been part of a select corps, since the men were very well dressed, and remarkably good-looking, stout and tall. They handled their arms well, and were steady. We were placed under the veranda of a coffee-house, close to which the Sultan passed. His Majesty was preceded by six led horses, saddled and bridled in the European manner, with richly embroidered shabraques; then came double files of mounted pages, dressed in various colored jackets, and white trousers, officers of the household, aides-de-camp, and other military attendants; and lastly, the favorite Meer Ali, or General of the Guards, Hoosin Pacha. To these succeeded the Sultan, immediately followed by a personal guard of infantry, composed of remarkably fine handsome young men. He wore the scarlet military cap, embroidered round the sides, and surmounted by a rich gold tassel, the long bullion of which hung like a fringe over his crown. A cloak of sky blue cloth, with straight embroidered collar, almost concealed his under dress, a light cloth jacket, buttoned tight up to the chin, his gold-laced white keeseymere trousers, and boots, with spurs. On his left breast shone a most beautiful diamond star. His sabre and belt were European, as also his saddle and bridle. For a moment I could scarcely place faith in my sight, so changed was this haughty monarch "of the sea and earth" from what I had seen him some years back, moving in the full awfulness of Asiatic majesty. The waving plumes of a multitude of shabars, or running footmen, then screened him from the gaze of his subjects; he was borne on by his horse at a movement almost motionless, his eyes were fixed, countenance pale, gloomy, and most melancholy; and now I beheld the same powerful sovereign decked out in a flippant uniform, very similar to that of a light cavalry officer, with florid complexion, active inquisitive gaze, and a head clipped almost to the chin. I must say, Sultan Mahmud seemed to enjoy his emancipation from all the thralldoms of pomp and ceremony. In about half an hour the Sultan returned, and every part of the procession was managed without the slightest noise or confusion. Though, I imagine, the Sultan must have moments of great uneasiness, regarding his personal safety, he does not hesitate to move amongst the crowded streets, or apparently shun occasions when attempts might be made on his life. Persons who by a long sojourn in Constantinople, have acquired a considerable and more than superficial knowledge of Turkish affairs, assert, that the late changes and ameliorations, instead of retarding, will accelerate the downfall of the Ottoman Government. The spirit of the people has been broken, and both national and religious feelings humbled and outraged. It is an arduous undertaking for a monarch endowed even with great wisdom and resolution to reform a nation, particularly a nation professing the Mohammedan faith; yet I should say, that much has apparently been effected in Constantinople; and, judging superficially, we would deem it the capital of a prosperous and vigorous government. The public buildings are undergoing general repair, old edifices are removing to be erected anew, and every where there is a certain stir denoting activity. Yet these signs of improvements are only observable in Constantinople, whilst the provinces are oppressed, misruled, and absolutely defenceless. If the system pursued by the Sultan does not produce the results anticipated by many, even to the regeneration of his people, certainly the body of the nation has been relieved from the insupportable and lawless habits of the Janissaries; and those predatory bands of horsemen, the Dehshes and Hytces, no longer pillage and desolate the country. Criminals are now with facility seized and punished, and for years the Turkish empire has not been so tranquil, or so secure for foreigners, travellers, or merchants.

From the Book of Commerce.

WOODS.

MAHOGANY.—The common mahogany is one of the most majestic trees in the world. In Cuba and Honduras, this tree, during a growth of two centuries, expands to such a gigantic size, throws out such massive arms, and spreads the shade of its shining green leaves over such a vast surface, that even the proudest oaks of our forest appear insignificant in comparison with it. A single log has often weighed six or seven tons, and been sold for more than one thousand dollars.

The discovery of this beautiful timber was accidental, and its introduction into notice was slow. A physician of the name of Gibbons, who resided in London, received in 1724, a present of some mahogany planks from his brother, a West India captain. The Doctor was erecting a house, and gave the planks to the workmen, who rejected them as being too hard. The doctor's cabinet-maker was employed to make a candle-box of it, and as he was sawing up the plank he also complained of the hardness of the timber. But when the candle-box was finished, it outshone in beauty all the Doctor's other furniture, and became an object of curiosity and exhibition. The wood was then taken into favor; and the despised mahogany became a prominent article of luxury among the rich.

The season for cutting the mahogany in Honduras usually commences about the month of August. The gangs of laborers employed in this work consist of from twenty to fifty each, but few exceed the latter number. They are composed of slaves and free persons, and each gang has one person belonging to it termed the huntsman. His chief occupation is to search the woods, or, as it is called, the bush, to find labor for the whole.

Accordingly, about the beginning of August, the huntsman is despatched on his important mission. He cuts his way through the thicket of the woods to some elevated situation, and climbs the tallest tree he finds, from which he minutely surveys the surrounding country. At this season the leaves of the mahogany tree are invariably of a yellow reddish hue, and an eye accustomed to this kind of exercise can, at a great distance, discern the places where the wood is most abundant.

He now descends, and directs his steps to the spot which he may have selected. Having reached it with his party, the next operation is the felling of a sufficient number of trees to employ the gang during the season. The mahogany tree is commonly cut about ten or twelve feet from the ground, a stage being erected for the axe-man employed in levelling it. The trunk of the tree from the dimensions of the wood is generally preferred; but for ornamental purposes, the limbs or branches are generally preferred.

A sufficient number of trees being felled to occupy the gang during the season, they commence cutting the roads upon which they are to be transported. This may fairly be estimated at two-thirds of the labor and expense of mahogany cutting. Each mahogany work forms in itself a small village on the banks of a river, and the nearer the trees grow to the river, the less difficulty there is in their transportation.

If the mahogany trees are much dispersed or scattered, the labor and extent of road-cutting are of course greatly increased. It not unfrequently occurs that miles of road and many bridges are made to a single tree, that may ultimately yield but one log. When roads are cleared of brushwood, they still require the labor of hoes, pickaxes, and sledge-hammers, to level down the hillocks, to break the rocks, and to cut such of the remaining stumps as might impede the wheels that are hereafter to pass over them.

The roads being now in a state of readiness, which may generally be effected by the month of December, the mahogany tree is cut into logs which are squared by means of the axe. In March, the season being dry, it is time to draw down the logs from their place of growth. A gang of forty men is generally capable of working six trucks. Each truck requires seven pair of oxen and two drivers: sixteen to cut food for the cattle, and twelve to load or put the logs on the carriages.

From the intense heat of the sun, the cattle, especially, would be unable to work during its influence; and, consequently, the loading and carriage of the timber are performed in the night. Pieces of wood split from the trunk of the pitch-pine are used as torches by the workmen. The river-side is generally reached by the wearied drivers and cattle before the sun is at its highest power; and the logs, marked with the owners initials, are thrown into the river.

About the end of May the periodical rains again commence. The torrents of water discharged from the clouds are so great as to render the roads impassable in the course of a few hours, when all trucking ceases. About the middle of June, the rivers are swollen to an immense height. The logs then float down a distance of two hundred miles, being followed by the gang in canoes, to disengage them from the branches of the overhanging trees, until they are stopped in some convenient situation at the mouth of the river. Each gang then separates its own cuttings, which are recognized by the marks on the ends of the logs, and sends them into larger rafts; in this state they are brought down to the wharves of the proprietors, where they are taken out of the water, and smoothed on both sides by axe. The ends, which frequently get split and rent by being dashed against rocks in the river, are also sawed off. They are now ready for shipping. Belize is the principal port for this purpose.

The Nest of an Ostrich.—Found in South Africa by Mr. Broadbent, a missionary. The eggs were forty-two in number, including the two which had been taken away before, and were arranged with great apparent exactness. Sixteen were close together in the middle of the nest; and on these the eggs were placed very uniformly in a circle, about three or four feet from those in the middle. The eggs which were in the circle we found to be quite fresh, at which I expressed my surprise. The Hottentots informed me that these had been provided by the ostrich against the hatching of those in the middle, when she would break them, one after another, and give them to her young ones for food, and that by the time they were disposed of in this manner the young ostriches would be able to go abroad with their mother, and provide for themselves such things as the desert afforded. I have seen large flocks of these creatures in South Africa. The fact which I have just stated, relative to the preservation of a quantity of eggs for the subsistence of the young ones immediately after they are hatched, affords as striking an illustration of a superintending Providence, perhaps as the whole circle of natural history affords.

The invention of Shoes.—Sandals were most common among the orientals. As they were mere soles of wood or leather, fastened to the foot with stripes, they were no protection from the dust; hence arose the hospitable practice of washing visitors' feet—a practice so much insisted upon by a host of public opinion, that if any one passing out of a house beat the dust from his feet, it showed that they had not been washed, and left on the house the reproach of inhospitality, which was the deepest of all dishonor. The Greeks and Romans added the moccasin or buskin to the sandal; the former was worn by tra-

fic actors. The shoe makes quite a figure in English history. In the time of Richard I. says Stow, "began the detestable use of piked shoes, the toes being tied up to the knee with chains of silver or gilt. Edward IV. says the same historian, ordered 'that no man wear shoes or boots having toes passing two inches long; no peaks of boots or shoes to pass that length on pain of cursing by the clergy.'"

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

PROTECTION INSURANCE COMPANY. This Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is \$150,000, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth,	Martin Welles,
Solomon Porter,	Martin Welles,
Jeremiah Brown,	Henry Waterman,
Merriek W. Chapin,	Samuel Kellogg,
James B. Hosmer,	Daniel P. Hopkins,
Nathan Morgan,	Charles Sheldon,
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